

SUNDEE

8000

PURCHASED

PURCHASED

**HISTORICAL DOCUMENTS
OF
EASTERN INDIA**

PURCHASED
HISTORICAL DOCUMENTS
OF
EASTERN INDIA
(in Eight Volumes)

by
ROBERT MONTGOMERY MARTIN

Volume-IV
GORAKHPUR

CAXTON PUBLICATIONS
DELHI

22/2/24

COMPUTERISED

95-1.1

4-1

V-1

First Published : 1838

Reprint : 1990

THE ASIATIC SOCIETY

KOLKATA-700 016

ACC. NO. 63321 DATE 5.9.02

SL No. 017037

Published by : CAXTON PUBLICATIONS

B-3/53, Ashok Vihar, Phase-II,

Delhi-110 052

COMPUTERISED

Printed at : Mehra Offset Press, Delhi.

DEDICATION

*To the Chairman, Deputy Chairman and
Court of Directors
of the
Honourable East India Company*

HONOURABLE SIRS,

In soliciting your permission to place before the British Public the official survey of one of the richest territories in Asia, I have been acting in conformity with the whole tenor of my life for the last ten years in India and in England, of which the leading principle has been the consolidation and prosperity of the distant dependencies of the Empire. The survey described in the following pages had its origin in the laudable anxiety of your Honourable Court to enquire into the condition of the people, and the resources of the country, over whose affairs you were required to preside; and as the first step towards the attainment of good is the investigation of truth, it was in accordance with your wonted principles that this important enquiry was undertaken. From the mass of materials which you have had the goodness to permit me access to, I have culled, digested and arranged this work in the ardent hope that it may tend to awaken every serious thinking mind in these realms to the great responsibility which is involved in the possession of British India.

The history of that magnificent portion of Asia is without a parallel in the annals of the world, and scarcely less extra-ordinary is the rise and progress of that respected authority whom I have now the honour to address. Under the munificent auspices of one of England's wisest sovereigns you commenced a mercantile career—which her noble patriotism fostered with all the prophetic feelings which characterized our Virgin Queen. Amidst the difficulties of jealous rivalry—subject to the weakness or arbitrariness of successive rulers—and controlled by various circumstances,

your career was steadily onward, until from humble merchants struggling for existence you became the governors of one of the fairest portions of the earth. By what means and under what influencing motives you thus rose to supreme power over a country nearly as large as Europe, and peopled by an *hundred million* of human beings, I have elsewhere demonstrated; and time, the rectifier of error, will remove the calumnies which have been promulgated against the East India Company, and do justice to your principles and actions.

Peace, the precursor of so many blessings, was, through your instrumentality (so far as the records of ages extend) first established in Hindostan, and the bondage of the body, and the tyranny exercised over the mind, under which myriads had sunk, were exposed, with all their desolating consequences, to the chastening influence of a christian government.

But great as have been your past merits, they fall far short of the glorious honours which await on your future proceedings. It is easier to subdue than to govern; to administer is less difficult than to legislate; and to consolidate dominion requires more mental and moral power than its acquirement.

By the appointment of Divine Providence, a small island in the Atlantic has become mistress of vast and fertile territories in Asia, and you have been made not only the instruments for their acquisition, but divested of the mercantile character to which you owe your origin and progress, the executive power for their protection and well being has been confided to your Honourable Court. Alas ! it is but too apparent that national or individual public responsibility is not sufficiently attended to in this professedly Christian country, and although this reproach attaches less to your Honourable Court than to other constituted authorities, yet am I unwilling to permit the present opportunity to pass without remark. The omniscient disposer of affairs would never have permitted our occupation of India for the mere sake of individual profit, or national advantage : it is a sacred trust reposed in England for the welfare of millions, and according to the exercise of that trust, will be the apportionment of future justice. Yet with what culpable apathy and criminal indifference has England heretofore regarded India ! By some it has been viewed merely as a medium for mercantile exchanges, by others as a valuable source

of patronage; not a few consider it as a grand field for the exercise of war or politics; and many deem it only a useful territorial appanage to enable England to maintain the balance of power in Europe.

Unquestionably beneficial as all these advantages may be to England, they have however but a secondary reference to India—and none at all in regard to the future state of millions of men;—whereas, if a moral responsibility for the trust reposed in Britain were felt and acted on, the most valuable and permanent results would ensue, and produce equal good to both countries now and for ever. Heretofore it must be admitted the great duties of your Honourable Court have been directed to the establishment of peace and the maintenance of our authority over the acquired provinces, but the following pages demonstrate what a new and truly noble field presents itself for the exercise of the power with which you are invested. The details which this survey exhibit would be painful to contemplate were there no prospective remedy. In the official returns thus made to your Government you behold a vivid picture of the physical, mental, and moral condition of the inhabitants of the fertile territories subject to your sways, you can trace in the small amount of the wages of industry,—in the scantiness of their food and clothing,—in the wretchedness of their tenements,—in the general poverty of their labour,—in the revolting superstition which pervades their minds,—and in the immorality which debases their nature—you can in all these combined trace the grievous effect of ages of anarchy and bloodshed, and misrule,—and in viewing their direful consequences, your feelings must be harrowed by the pitiable spectacle thus exhibited, while your utmost energies will, I doubt not, be directed to the alleviation and cure of such portentous evils.

The miseries attendant on misgovernment, whether individual or social, are wide spread, of long extended duration, and consequent difficult removal. This truism is fully exemplified in India, and the duties required of England, and of your Honourable Court as her executive power are therefore most momentous. Judging from the past, we may with confiding hope, I trust look forward to the future. Your freedom from commercial pursuits, the judicious selection of men for your Honourable Court, who

are identified with the prosperity of India, and the high moral rectitude which characterizes the East India Company promises most auspiciously for the welfare of the Empire.

It is the duty of every friend to social order—of every patriot who wishes to see his country's fame and prosperity based on the rock of justice—of every Christian who desires the extension of the only true civilizing principles of the Gospel, to give to your Honourable Court a cheering support in the responsible station which you fill. On that station the eyes of every friend to mankind are fixed: for, on the fulfilment of its duties will depend the happiness of millions of our fellow creatures.

That the Almighty Disposer of events may in his mercy and goodness influence your thoughts, guide your judgments, and attend your actions, is the sincere desire of—

Your obliged and faithful servant,

London, February, 1838

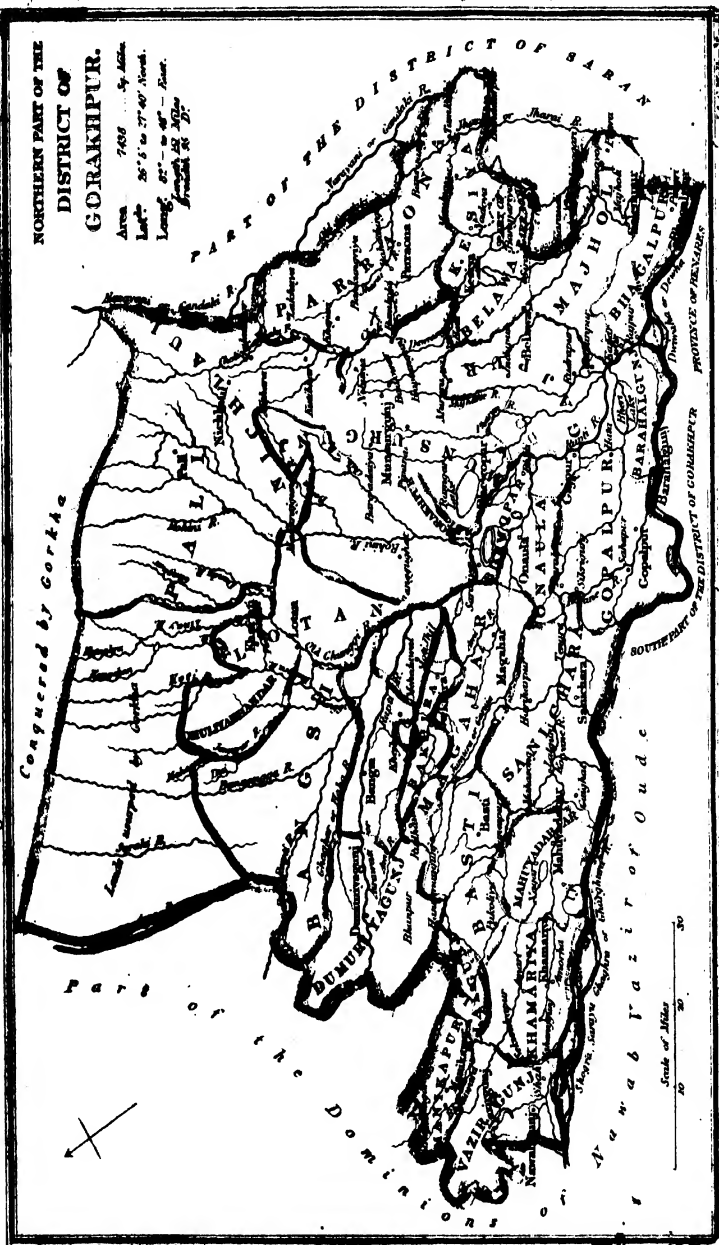
ROBERT MONTGOMERY MARTIN

INTRODUCTION

The present volumes of the official survey of 'Historical Documents of Eastern India' includes the Zilahs or districts of Behar and Patna, Shahabad, Bhagalpur, Gorakhpur, Dinajpur, Puraniya, Ronggopur and Assam. The particulars given of the social state of the numerous inhabitants of these fertile and important Provinces are equally, if not more valuable and interesting with those detailed in the preceding volumes. There may be some individuals who cannot appreciate the merit of the minutiae which this survey presents, but the philosophic mind will arrive at juster conclusions respecting the character and condition of the people by means of this very minute specification, than by any other mode of ratiocination. The merchant and the capitalist will be also the better enabled to judge of the capability of the country for the speculations of commerce, and the employment of capital and dependent as the proprietors of the East India Company now are for their dividends on the territorial revenue of India, the circumstantial account of the rent, tenure and produce of land—and the management of public and private estates, will prove of inestimable value. Since the appearance of the preceding volume, many old Anglo-Indians have declared that this survey has presented them with a clearer view of the actual frame-work and anatomy of society in the East, than any thing they saw or heard during their sojourn in Hindostan. The famine now devastating the Upper Provinces of the Bengal Presidency, gives an additional, painful interest to the details which this survey presents of the physical condition of the people.

CONTENTS

<i>Dedication</i>	v
<i>Introduction</i>	ix
I. Area, Topography, Rivers, Lakes and Marshes, Meteorology etc.	1
II. Historical and Topographical Notices of the District of Gorakhpur	35
III. Topography of the Divisions of the Country	56
IV. Population Distinction of classes, Manners, Diseases Costume etc.	116
V. Natural Productions, Wild Animals Birds etc. Vegetable Kingdom	210
VI. State of Agriculture, Domestic Animals Fences, Rent etc.	238
VII. State of Arts and Commerce, Manufactures Prices of Articles etc.	266
<i>Appendix</i>	293



CHAPTER I.

AREA, TOPOGRAPHY, RIVERS, LAKES AND MARSHES, METEOROLOGY, &c.

The extent of country surveyed comprehends that part of the district of Gorukhpoor which is situated to the left or north of the river Ghoghra.* The greatest length of this district in a direct line from the Gandaki, at Parasoni, to Nawara marsh, at Lachhipoor, and in a direction of about east by south and north by west, is 151 miles; and the greatest breadth, crossing the above line at right angles, from Kurimgunj on the Ghaghra to the hills some miles east from Butaul, is 95 miles. The southern corner, at the junction of the little Gandaki with the Ghaghra,† according to Major Rennell, is in $26^{\circ} 8'$ north latitude; according to the map constructed by my assistants its northern extremity, near Butaul, extends almost $1^{\circ} 30'$ farther north. Its eastern extremity on the great Gandaki, according to Major Rennell, is $3^{\circ} 46'$ west from the meridian of Calcutta; and, according to my map, it

* Dr. Buchanan found that this portion comprehended from 7 to 8000 square miles—that it was not merely separated by a great river, but differed considerably in physical aspect, customs, &c. It was not surveyed by Major Rennell, and but very imperfectly known. Even Dr. Buchanan could not define its boundaries with precision.—[ED.]

† This river is now usually written Gogra.

extends $2^{\circ} 22'$ farther west. By tracing the boundaries on the map last mentioned, the space, of which I am now giving an account, extends to 7438 square British miles, besides the lands usurped by Gorkha, about 1200 square miles. It may be necessary to give the following observations of Dr. Buchanan on this district:—

“With regard to the statements of the various kinds of soil I have followed what was said by the natives, whom I consulted, having no reason to think that it was materially erroneous; nor can a traveller, in passing through the country, judge accurately on this point. The statements given by the natives concerning the extent of cultivation, owing to the nature of the management employed in collecting the revenue, I have considered as much more liable to doubt; and it must be observed that, contrary to what I expected, the owners of the land appeared to me often to represent their estates much better cultivated than they really are, with a view, I suppose, of obtaining immediately a permanent settlement. The statements again given by the officers of revenue I consider as liable to very numerous objections. They are said indeed to be founded on what are called measurements; but I am assured by authorities which I am inclined to believe, being that of several of the persons employed, that these measurements were in general mere conjectures, in which the judgment of the surveyor was liable to be strongly biased by money received or in vain demanded. In general, therefore, I have followed my own conjectures, formed in carefully traversing the country. Where there were places that I could not conveniently see, and which I had reason to believe were in a state different from those that I examined, I have made allowances; but of course my conjectures are liable to considerable uncertainty.”

SOIL.—The extent of barren land, absolutely unfit for cultivation, is small: there are few or no ravines, and hills only occupy 16 square miles. Land containing soda is considered barren, although this is by no means the case, as I have remarked in Behar. It is, however, chiefly fitted for the cultivation of rice in the rainy season. In the dry, the soda being allowed to effloresce, no doubt checks every kind of vegetation. Calcareous nodules never here infect the soil, as, so far as I know, they are found only in the beds of rivers. In the bottom of wells, and in the rivers near the hills, there are often found gravel and small stones; but, except on the very roots of the hills, these never appear on the surface, nor interfere with the husbandman.

There are here two kinds of a strong free soil. The one containing little sand; and its clods, when dry, are exceedingly hard, so as to build good walls if sheltered from the

rain ; but when moist it possesses little or no tenacity. It very quickly parts with moisture, consisting of a dry clay mixed with sand, so that the crops, which grow on it in the dry season, require much watering, and the pasture burns up soon after the ceasing of the periodical rains. It is, however, far from being a poor soil, as, when watered, it not only gives heavy crops, but is much less readily exhausted by repeated cropping than any other soil in the district. In the places where fallowing is best understood, it produces from eight to ten years after a fallow of two years, and for the first three gives annually two crops ; while the fine free vegetable mould requires two or three years fallow after three years of cultivation. The soil in question is also more favourable for plantations, and produces very stately trees. There is a great deal of a rich vegetable mould, which is very retentive of moisture, so as to produce some verdure even in the worst seasons, and to yield crops of wheat and barley without irrigation, although by this operation the crops are always considerably improved, except in inundated lands, where the trouble is unnecessary. This soil seems to be a favourite residence of earth worms (*Lumbrici*), which in waste fields raise it into little heaps, a foot perhaps high and three or four inches in diameter, that often cover the whole surface, and render travelling on it exceedingly troublesome.⁴ This rich mould is seldom covered with forests, and in a state of nature seems chiefly productive of long coarse grass or reeds, which, if burned in February, send forth fine tender shoots in the heats of spring. There is much clay land, which in general is almost as retentive of water as the fine vegetable mould, and indeed the two run into each other, the stiffer kinds of vegetable mould being often called clay. The clay is more favourable for the production of trees than the free mould is, and many forests grow on this soil. No soil of a red colour was observed on the surface, although earths of this kind may be procured by digging.

ELEVATION.—The only elevation which can be called a hill is Maddar, a corner of the Himadri mountains, or Emodus, which for some way form the northern boundary of the district, and send this corner through a projecting angle to the bank of the Gandaki. Maddar, although it has a plain to the north and south, is connected with the great mass which

rises, one mountain heaped on another, till it reaches the summits covered with perpetual snow ; but the elevation of this projecting angle is inconsiderable, not exceeding 12 or 15 hundred feet perpendicular, as in general may be the case with the hills of Emodus next the plain of this district. Like them, it is exceedingly steep and arid, and rises suddenly from the plain with no detached rocks, and very little broken ground at its bottom. Although it is very steep, it presents few or no precipitous rocks, but is intersected by deep ravines. The trees on it are not very large, and stand at considerable distances ; while the earth between, in the dry season at least, appears bare, and is destitute of verdure. The appearance of these nearest mountains, therefore, from the plain adjacent, except as affording variety from the tedious uniformity of a level overwhelmed with plantations, is not agreeable. This country, however, in every part enjoys the advantage of having the most magnificent view of the snowy peaks of Emodus, and during the season which I passed in it, the atmosphere having been cleared by frequent heavy rains, I had more opportunities of enjoying the stupendous grandeur of the scenery than I ever before experienced. From the banks of the Ghaghra and Gorukhpoor the lower hills are invisible, but the snowy mountains are most distinctly visible, with all their tremendous precipices, angles and recesses. At Lotan the lower hills appear as a black mass at the foot of the mountains : at Pali the form of each dark hill is visible, and although some of the lower hills had their tops crowned with snow in winter, implying, I presume, in that latitude, an elevation of from seven to eight thousand feet, the immense ridge of Emodus towered far above them. The utmost magnificence, however, of rude nature that I have ever seen, is the view from the Gandaki, in passing up that river by the foot of Maddar. The river is larger, I think, than the Thames at Chelsea, and much finer, being perfectly clear. Its banks are partly abrupt rocks, partly levels covered with very stately forests, while every turn opens a new view of the snowy peaks seen over an endless variety of dark shaggy mountains, which in most countries would be considered as stupendous.

The whole country except Maddar, may be considered as level, although in the eastern parts there are some very sin-

gular ridges, to which I have no where seen anything analogous, except on the banks of the Teth immediately below the town of Callander in Scotland; and concerning the formation of these I have heard nothing satisfactory. These ridges have very much the appearance of having been the work of men, and some of them near Callander, by persons totally ignorant of such works, have been called a Roman camp; but from their form there can, I think, be no doubt, that the whole of these ridges are natural productions, as no possible use can be assigned for works so constructed. The ridges in this district are pretty numerous; but many are very short. I saw however two of very considerable extent. One is on the south-west side of the Hirna between Nichlaul and Munsurgunj. This is about two miles in length, and there are several smaller detached ridges on the north-east side of the river; but the whole is not parallel to the stream, nor does it cross at right angles, and seems totally unconnected with the river, which is trifling. The ridge winds very irregularly, and is from 20 to 40 feet in perpendicular height, and from 100 to 300 yards wide.

The other long ridge I crossed on the road between Paraona and Kesiya about $2\frac{1}{2}$ miles from the former place. It extends east and west, from where I crossed, as far as I could see, and winds very irregularly, being about 230 yards wide and 60 or 70 feet high. There is not at these ridges the smallest appearance of any excavation on either side to indicate their being a work of art, nor could any reason be assigned for works of such a form. These ridges consist of a light sandy soil, and are considered as barren; but this barrenness arises more from their declivity, which prevents artificial irrigation, than from the nature of the soil, which produces very good trees; and where they properly planted, there elevation in so level a country would render them very striking and beautiful objects; but it is the very best of their level fields, that the natives have in general chosen to waste on the plantations, with which the country is overwhelmed, and these ridges produce little but poor pasture and thorns. Enough has just been planted to show, that trees would thrive.

The level country is very flat, but only a small part is subject to inundation from the rivers. Owing however to the

flatness of the country, the rain is long running off, so that many parts during the periodical rains are covered with water, which I have not included among the inundated lands. The low lands here are perhaps not so rich as those on the banks of the Ganges in Shahabad; but still are very valuable, and, as in all cases they require less trouble, and in many, none for their irrigation, they are better cultivated, although their crops are more uncertain than those on the higher lands. The difference in the proportional extent of cultivation in the two kinds of land, is in fact much greater as the whole occupied lands in the inundated parts consist of fields; while a very large extent of the high lands, there stated to be occupied is wasted in plantations, which have been so much multiplied, that the greater part of their produce is no longer saleable. In the inundated lands, where the soil is clay or vegetable mould, no crops require artificial irrigation; but where they are of an arid nature, wheat and barley require this assistance, although some other crops thrive without such an expense.

In the lands exempt from regular inundation, winter crops are always the better of artificial watering; although, where the soil is retentive of moisture, this operation is sometimes neglected, even with wheat and barley, and is never given to Chana; but where the soil is not retentive of moisture, watering is indispensable for everything.

This high land is divided into three stages, which in fact depend chiefly on their elevation, although their distance from the respective villages, to which they belong has also some effect. The villages are always in fact built in high places, and each usually occupies the highest spot that is near the centre of its territory. The land nearest the village, and therefore the highest, usually extends from the village 4 or 500 yards, and receives the chief attention of the inhabitants; and being generally more or less manured, and carefully watered, usually gives two crops in the year. The lands next to these generally produce only one crop, either of such kinds as are reaped in summer, or spring. The most remote and lowest lands are cultivated with winter rice, on which no great pains are bestowed, or with some kinds of pulse, that require still less trouble.

Although most of the inundated land is near the Ghaghra and Gandaki, it must be observed, that in the southern part

of the country there is very little rice, while towards the hills this grain forms the principal crop. The reason of this is, that the inundated land is chiefly fitted for the crops, which are sown after the waters retire, and that the higher land intermixed with it rises into little swells, which for the cultivation of rice would require reservoirs, such as are used in Behar and Shahabad, none of which have been here constructed, while the lands towards the hills are so very level, that the rain-water does not run off until the crop of rice has time to ripen.

RIVERS.—In treating of the rivers of this district, I shall first describe the Ghaghra, then the Rapti, then the lesser Gandaki, and finally the larger Gandaki.

Ghaghra.—The accounts of the great river, which passes the ancient city of Ayodhya, that I have received, differ not only very much from the maps of Danville and Rennell, but disagree very much among themselves. The confusion is increased to the most perplexing degree by very different names being not only given to different parts of the same river; but even the very same portion by different people and tribes is called by different names. Finally the native maps, that I have received of the country; through which the remote branches of this river flow, are more imperfect than those of the country either to the east or west, so that what I have to advance on the subject is liable to great doubt; but as the information, if true is curious, I think, that until more accurate information is obtained, it should not be neglected.

At the city of Ayodhya this great river among the Hindus is usually called Sarayu (Soorjew, Rennell), and this name is in use in their sacred language; but by the Muhammedans it is called Ghaghra, from the Sangskrita word Gharghara. This name Mr. Gladwin (Ayeen Akbery) wrote sometimes Gehgher, sometimes Goghar; and Major Rennell writes it Gogra. The mountaineers from the east side of this river assure me, that neither name is known on the hills, and that the Sarayu celebrated in their legends is formed by the junction of the Bheri river, which I take to be the Soorjew of Major Rennell, with the Karanali Salasu, or Sanbhadrik, which is no doubt the Gogra of that eminent geographer, as the remarkable fountains emitting flame at Dulubasandra are situated near its bank. The inhabitants of the low country also in general

agree with Major Rennell, in calling the eastern branch the Sarayu, and the western the Ghaghra, but the western branch which they mean, is quite different from that on which Dulubasandra is situated, and at any rate its principal branch on the mountains is the Kalinadi. Both these authorities therefore, that is, the mountaineers east from the river, and the people of the low country agree, that a great river coming from the west, and named the Ghaghra, unites with the Sarayu, coming from the east, and that this latter among the Hindus is considered as the principal river, and communicates its name to the united stream, while the Muhammedans adopt the opposite opinion, and continue the name Ghaghra to the river at Ayodhya. A learned and intelligent Brahman, however, Hariballabh of Kuman, from the mountains on the west side of the river, and perfectly acquainted both with the country and the legends, says, that the names Sarayu and Ghaghra are applicable to the same river, through the whole length of its course. That it rises by two petty sources in the Pergunahs of Karuvirpoor and Danapoor, on the hills north from Almorha; but far removed from the snowy peaks of Emodus. These two torrents uniting at Bagheswar form the Sarayu, which continues to run east, receiving the Panar a small channel producing gold, and the Ramagangga of considerable size. Some way east from the junction of the latter, the Sarayu receives a river much larger than itself, which rises from the perennial snows of Emodus, and is called the Kalinadi. The united stream is the Sarayu, or Gharghara, and passes south-westerly towards the plains, nor does my informant know more of its course; but, that it passes by Ayodhya to join the Ganges at Dadri, he has learned from legend.

The account of the most intelligent boatmen that I could procure at Ayodhya, is as follows. The boats which load timber, can proceed no higher up the Ghaghra than Mundiya ghat, which is in the Bareli district, about 18 coss, or 27 miles, road measure, from Pilibhit. The channel is there very wide, but the stream is not large, and is not above two cubits deep. The territory of Gorkha commences about seven or eight coss from Mundiya, at a large forest named Langsar, from which much timber comes. About twelve coss below Mundiya the Ghaghra receives from the mountains a branch

called Neaula, down which much timber comes from the territory subject to Gorkha. Twelve coss lower down, it receives the Kauriyar, and immediately below its mouth a third named the Geruya enters. Timber is brought down both these rivers, and on the latter, in the dominions of Gorkha, are two great forests, Amba and Palamu. I suspect, that the Kauriyar and Geruya, and perhaps even the Neaula are only different mouths of the same river, which in the mountains is called Setigangga, or the white river.* The Hindus have given the preference to the Sarayu, which is said to be the smallest, nor is the larger branch any where fordable below the mouth of the Bhakosa. The united channel begins to form the boundary between this district and the territories of the Nawab Vazir, just at the city of Ayodhya, where its channel and stream seem fully larger than that of the Ganges at Chunar. For about 18 miles below Ayodhya its width is from one to three miles, as it surrounds two very large islands, the property of the upper of which is disputed by the landholders of the two governments; but the lower is the undisputed property of the Muhammedan prince. About ten miles above where the Ghaghra comes to be the boundary, it sends off a channel

* Dr. Buchanan adds in a note his reasons, namely, that "between the Neaula and Geruya is a town named Bharthapoor, no doubt the Bartapour of D'Anville, who makes the three rivers form an island; nor, so far as I can learn, is there any other considerable river in the mountains between the Sanbhadrik, on which Dulubasandra is placed, and the Kalinadi or Ghaghra. The illustrious French geographer, indeed, places Dulubasandra on the same river with Bharthapoor, but all the natives of the hills, whom I have had an opportunity of consulting, allege, that in this he is mistaken. About six coss north from the mouth of the Geruya, is a town named Padnaha, belonging to Gorkha. These three rivers enter the Ghaghra in the Company's district of Bareilly. About 27 coss below the mouth of the Geruya, and in the territory of the Nawab Vazir, the Ghaghra receives the Bhakosa; and in the same territory, about 23 coss above Ayodhya, it receives the Sarayu of the eastern mountaineers and lowlanders, as well as of Danville and Rennell. This river, as I have already mentioned, is said to be formed by the union of the Sanbhadrik and Bheri, an account of which will be found in the appendix. Below the junction of this river it is universally agreed among the Hindus, that the name of the river is Sarayu. With the Muhammedans the western branch has communicated to the united stream the name by which it is usually known among the lowlanders, as it was this branch."

merely called the Sota, or branch, which runs parallel to the main river for above six miles, forming for more than four the boundary between the two governments, when it joins the Teri river. I crossed this branch on the 11th of December, where it was about a quarter of a mile wide, and perhaps a fourth of the channel might be covered with water knee deep, but nearly stagnant.

The Teri comes to the boundary of this district, about 14 miles from where it receives the above-mentioned branch of the Ghaghra, and at the boundary receives from the north-west a marshy channel called the Nawara jhil, which forms the boundary for about four miles. The united channel called Teri is inconsiderable, and winds much, partly along the boundary, and partly on both sides of it, until about four miles from where it receives the branch of the Ghaghra called Sota. It there joins with a similar branch of that river called Bhagala, which for some way serves as the boundary. The united channel is called the Teri. On the 11th of December I found it about 200 yards wide, and one half of the channel was covered with water knee deep, and having a pretty strong current.

About half a mile below the junction of the Teri with the branch of the Ghaghra called Sota, it receives from the north a small river called the Nakaha, which has a very short course of about three miles; but in the beginning of December contains a small stream. Immediately before it joins the Teri, it receives a rivulet, which has a much longer course than itself; but contains less stream, and has no proper name, but at Nawabgunj is usually called the powder-magazine rivulet (Barudkhana nala) from a building of that kind erected on its bank by the Nawab's father. Its stream at Nawabgunj is very inconsiderable, but further north it enlarges into many long, wide, and shallow pools, filled with aquatic plants, and called Uttara gangga, or the northern river. It commences by receiving the draining from a kind of lake in the form of an horse-shoe, which is called the Parbati jhil. This again communicates with another similar lake called the Arangga jhil, by a drain, which receives a little rivulet called Chiriya-hagina. Parbati also receives the drainings of another kind of lake called Mahadeva jhil, which receives two rivulets. All

these branches of the Nakaha are of the utmost importance to agriculture, containing, so long as is requisite, a large supply of water very near the level of the fields.

About two miles below the mouth of the Teri, the Ghaghra receives a small river named the Ghaghuya nala, or nara, as the word is here pronounced. This has a course of four or five miles, and is the drain from a large piece of water or jhil, which goes by many names after the different villages on its bank. Both this piece of water, and the Ghaghuya, which drains from it, are of great use to the farmer. Below the mouth of the latter, the Ghaghra sends off a small branch or Sota, which has no peculiar name, and its course is not two miles in length.

After passing the two large islands below Ayodhya, the Ghaghra, for about 80 miles in a direct line to the mouth of the Rapti, has no interruptions of that kind, and is a clear channel usually about $\frac{2}{3}$ of a mile wide. In two places, however, it sends off narrow branches called sotas, which, after short courses, rejoin the river, and are of no use to agriculture, but do a good deal of harm by cutting the fields. It would seem, however, very practicable to shut their ends, so as very soon to obliterate their channels. One of them separates from the river about two miles below the lower island, and rejoins it about four miles lower down. The other separates about nine miles above the mouth of Rapti, into which it falls a few hundred yards above the junction with the Dewha.

About 14 miles above the upper end of the latter, the Ghaghra is joined by the Koyane (Quannah R.), a fine little river, which with its numerous branches fertilizes all the south-eastern parts of the district, and which shall be now described. It reaches the boundary of this district about 13 miles west from Dumuriyagunj, and for between 9 and 10 miles forms the boundary between the dominions of the Company and those of the Nawab Vazir. It there sends to the south a small branch named the Jehada, which joins the Bisui after a course of about three miles, its whole length forming the boundary between the two governments. This boundary then ascends to the north-west along the Bisui for about 20 miles.

The Bisui in the upper part of its course is nearly as large as the Koyane, and is entirely in the country of the Nawab.

After it receives the Jehada, its remaining course of five or six miles is entirely through the Company's territory. In this part of its course it has a channel perhaps 50 yards wide, and in the end of December contains a narrow but rapid stream about three feet deep. Although it contains many aquatic plants, especially the *Valisneria spiralis*, it is perfectly clear. It would at all seasons be difficult for loaded cattle to pass in any part. A little before it joins the Koyane, it receives from the south-west a small stream called the Batparoya, which has a course of four or five miles.

The Koyane, before it receives the Bisui, is a similar channel and stream, but this is a little wider and deeper, nor without boats or bridges would it be at all practicable for loaded cattle. A little below the junction of the Bisui the Koyane receives from the north-east a rivulet called the Bengwora, about the same size with the Batparoya. It is a small muddy channel, which in the end of December I found nearly dry. Below this the Koyane in the beginning of January contained a fine stream, which I could not cross on an elephant without boats.

About 13 miles below the junction of the Bisui the Koyane is joined by the Rawai, which rises near Lalgunj, and has a course of about 22 miles in length. About five miles from its mouth it sends to the left a branch named the Majara, which, after receiving a rivulet named Gehadi, joins the Koyane about two miles higher up than the main stream of the Rawai. This latter is about 50 yards wide, but in the end of November the stream is not more than 12 or 15 feet broad, although it is clear and rapid. From the marks it has left, it would appear to swell enormously in the rainy season. Between the two mouths of the Rawai the Koyane receives from the north a rivulet called the Manari, which, although small, is very useful to the farmer; as its water is near the level of the fields, and is collected by dams, affording a plentiful supply in December and January.

About four miles below the mouth of the Rawai the Koyane communicates with one of its branches named the Kathne, by a channel named Sahiyabahiya, which is eight or nine miles long, and forms the boundary between the divisions of Basti and Sanichara. The Kathne rises in the northern part of the division of Basti, and, after a course of 10 or

12 miles to the south-east, swells out into a kind of marshy lake five miles in length. Below this its channel is contracted, and in January is nearly stagnant but deep. This, however, is probably owing to dams thrown across, partly for irrigation, partly for catching fish. As these dams are mere mounds of earth, its stream even in the rainy season cannot be very considerable, but on that account it is the more valuable, as it is near the level of the country. Where the stream is rapid, as in the Koyane, it forces its way into the soil so far, that the raising it for irrigation is attended with much labour. A very little below the mouth of the lake the Kathne communicates with the Koyane by the channel named Sahiyabahiya, which has been already mentioned; and after that has an uninterrupted course of about 16 or 17 miles, when it entirely joins the Koyane.

About 11 miles above the mouth of the Kathne, and 10 below the separation of the channel called Sahiyabahiya, the Koyane receives from the right a river named the Manaura or Manorama. This enters the western boundary of the district from the territories of the Nawab Vazir, and about five miles from thence passes Manikapoor, where it is a small channel, in which the water is collected for irrigation by dams of earth. About seven miles south-east from Manikapoor it is joined by a very inconsiderable rivulet named Sajai, which has a course of about 14 miles of length, but in the dry season may be passed without notice.

Nearly opposite to the mouth of the Sajai the Manaura receives the drainings of two extensive marshy lakes named Dinnagar and Payer. About three miles lower down it receives a stream fully as large as itself, which comes also from the territories of the Nawab Vazir, and for about four miles serves as a boundary, while it has a course of about 14 miles entirely within this district. It is highly useful to the farmer, admitting of having its water collected by mounds of earth, and affording a plentiful supply in December and January.

After receiving the Chamnai the Manaura passes south-east for about 20 miles through the centre of the Khamariya division. In this part of its course it is in general about 20 yards wide, and full of weeds, but rather deep, and cannot be forded except at some parts, where it is usually wider: at Koraiya Ghat the ford in the beginning of December was

about two feet deep. About a mile after entering the division of Mahuyadabar, the Manaura receives from its right a small stream called the Ramrekha, which arises by two heads, that unite at Khamariya, from whence to its junction with the Manaura is about 10 miles, and from thence to Mahuyadabar is about an equal distance. At this place the Manaura in the end of November was a fine stream 20 yards wide, 2 feet deep, and rather clear.

Between the Manaura and Koyane there is a rivulet called the Machhai, which runs east through part of the divisions of Khamariya and Mahuyadabar, and is lost in the latter, without communicating with any river. It is lost in a large marshy lake called Chanda. Between the mouth of the Manaura, and that of the Kathne, the Koyane communicates with the Sarayu by two channels called Maldaha, which contain a good deal of stagnant water, swelling occasionally into narrow marshy lakes, and highly useful to the farmer.

Below the mouth of the Kathne in November I crossed the Koyane, where it was about 50 yards wide, but contained much water, being at least 6 feet deep. In some parts, however, it is said to have only a foot and a half of water, but at all seasons canoes can pass up and down, and in the rainy season it could be navigated by large boats; but, so far as I could learn, it is never applied to the purposes of commerce; and disputes about the property have prevented the produce of the forests on its banks from being brought to market, except in carts. About four miles below the mouth of the Kathne the Koyane receives from its right a rivulet named the Keyane, in which in November I found the water about 30 feet wide, and knee deep. About seven miles before entering the Ghaghra, the Koyane receives also from the right another similar rivulet called the Jhiara.

Opposite to the mouth of the Rapti the Sarayu divides into two branches surrounding an island, the property of which is disputed between the people of this district and those of the province of Benares, which reaches to the great river about the upper end of the island. Somewhat there about the great river, according to the Hindus, changes its name, and the remainder of its course to the Ganges is called the Dwiwaha, or Dewha (Dewah R.) or divided. People are not entirely agreed about the exact place where the

name Dewha should commence, because there are several branches of it that pass through the southern part of this district, and the province of Benares, and differences of opinion prevail concerning which of these should be called the proper Sarayu; but they all unite, and join the Ganges at Dadri or Dardara Kshatra, which is called the junction of the Sarayu and Bhagirathi, is peculiarly holy, and, on the time proper for bathing at the sacred place, attracts an immense concourse of pilgrims, while the mouth of the Dewha attracts no peculiar notice, and is no better than any other part of the Ganges.

From the mouth of the Rapti to the eastern boundary of this district the Dewha has a course of about 22 miles, separating from Gorukhpoor the province of Benares, and it is a channel from three-quarters to a mile wide, with only one small island, which is claimed, so far as I know, without dispute, by the people of this district. The stream is certainly somewhat wider, and as deep, as that of the Ganges, where the two rivers unite, and the current of the Dewha is the most rapid. In fact its sources in the Karanali are more remote than those of the Ganges, and from beyond the first ridge of snowy mountains, while those of the Ganges proceed from its southern face. Were we therefore to follow the ideas of some modern geographers, we should consider this as the true Ganges, and give some other name to the sacred stream that passes Prayag and Haridwar, just as these geographers refuse the name of Nile to the sacred river of Abyssinia.

Notwithstanding its size, no commerce is carried on in this district by means of the upper part of the Sarayu, except in sending a little fire-wood and thatch to Ayodhya, and the adjacent Muhammedan city of Fyzabad. On the bank of the part of the river called Dewha, some trade is carried on by water; but so far as I can learn, there is not one boat employed in commerce, that belongs to any town, which is on the bank of the great river within the territory of which I am now giving an account, unless ferry-boats should be considered as such. It must be admitted as some excuse, that the navigation of the Ghaghra is attended with some danger, as it abounds with calcareous tufa, forming thick crusts like rocks. Even where these are confined to the banks, the

stream is so rapid, that boats are driven against them and lost; but in this river these crusts in some parts extend across the channel, and even approach the surface in the middle of the stream. There is a very bad rock of this kind a little below Payana, and about four coss above Bhagulpoor. In the dry season this bank comes within a cubit of the surface, and, being never visible, its situation is indifferently known. In the rainy season, however, when the stream is most violent, boats pass over it without danger. Below Bhagulpoor again there is in the river another ledge of calcareous tufa or Kangkar, which is less dangerous in the dry season, because it is then visible; but in the floods it is very bad. It is situated opposite to Karingunj, a village on the right bank of the river, and nearer that side than to this district.

THE RAPTI.—The proper name of this river in the sacred language is the Airawati, so called after the elephant of the god Indra, by whom it is said to have been formed. The name is the same with that of the great river of Ava; and although our river is much inferior to that magnificent stream, it is still very considerable, and might be of the utmost advantage to commerce, were the inhabitants of its banks capable of availing themselves of the conveyance which it offers. Although very considerable, it does not issue from the hills covered with perpetual snow; but is formed by the union of two rivers, the Mari and Jhingruk, which have courses of considerable length among the lower mountains, and join a little before they reach the plain subject to the Nawab Vazir. After a long course, the Rapti comes to the eastern boundary of this district, along which it runs for about 10 miles; and then, bending more to the east, it passes for about 47 miles through the divisions of Dumuriyagunj, and Bangsi, and between those of Magahar and Mansur-gunj, nor during this space does it receive any branch. The river in the heats of spring is in many parts fordable; but its current is very moderate, so that, although it contains many fallen trees, the navigation would be attended with little danger for small boats, and in the rainy and cold seasons large boats might easily frequent it. Except timber, however, nothing is exported nor imported by its means, although two places of some trade, Dumuriyagunj and Bangsi, stand

on its banks. At the former the channel is about 200 yards wide, and in the end of December was half way filled with water 9 or 10 feet deep. At Bangsi the size of the channel is nearly the same, but the banks are lower, and in the floods are inundated to a great extent, while the plain on both sides is intersected by several old channels, that would appear at one time to have contained the river.

At a point, where the divisions of Magahar, Munsurgunj, and Lotan join, the Rapti receives the Ghunggi, a river, the branches of which fertilize a great extent of country. What is reckoned the source of the Ghunggi by the natives, is neither the largest, nor most remote of its branches, nor does it proceed from the mountains, but rises from the plain in the north-west part of the division of Pali, where it is called Ghaghar. After a course of about 17 miles to the south and west, it joins the eastern branch of the Tinay, and the united stream assumes the name Ghunggi. The Tinay or Tranai, as it is called by the mountaineers, springs from the hills of Palpa, enters the plain at Butaul, and soon after divides into two branches, the eastern of which is said by the police officers of Pali to form the present boundary of their jurisdiction towards the territory usurped by Gorkha, although the officers of that government, I believe, extend their claims a good way farther east. This eastern branch of the Tinay has a course of about 20 miles to meet the Ghaghar, with which it forms the Ghunggi. The united stream, after a course of almost five miles, but in a corner now in possession of Gorkha, receives from its left a river named the Danda, which, rising in the plains of the Pali division, has a course of about 23 miles, the two last of which are in the lands now occupied by Gorkha.

The Ghunggi from receiving the Danda passes through these lands for about four miles, and then receives from the east a small rivulet, which forms their southern boundary, as does the Ghunggi for above two miles after this junction. It then turns south-west, passing through Lotan, and between that division and a detached part of Munsurgunj for about 10 miles. At Lotan it is a deep channel, which, in the end of January contained a rapid wide stream, but it was fordable, and had been swollen by rains, which had fallen a few days before.

THE ASIATIC SOCIETY

KOLKATA

ACC. NO. 63321 DATE 5.9.02

At the end of the 10 miles above mentioned, the main channel of the Ghunggi turns suddenly to the west; but the original channel, called Purana-Ghunggi, winds about 10 miles to the south-east, where it is rejoined by the main stream. This, after passing four miles through the detached part of Munsurgunj, receives a river called Kungra, which has a course of about nine miles from the north and east, and is formed by the junction of the western Tinay with the Telar. About a third of its course from the junction of these two rivers, the Kungra communicates with the Mekhara by a channel named the Budhiyari.

The western Tinay comes from Butaul as above mentioned and passes for about 20 miles through the country usurped by Gorkha, where it receives several branches, all of which seem to rise from the southern face of the hills next to the plain. On coming to the boundary of what remains in the company's possession, it sends to the west a branch named Ghorhawa, which anastomoses with the Telar, and forms the boundary its whole length. After the separation of the Ghorhawa, the Tinay runs south and west 10 miles, first separating the division of Lotan from the lands possessed by Gorkha, and then passing entirely through the former. Near Kharati its channel is about 200 yards wide, and in January, before any rain had fallen, contained a pretty clear stream, about 20 yards wide and knee deep. It contains many shells and a few pebbles.

The Telar, which unites with the western Tinay, to form the Kungra, comes from the land usurped by Gorkha; and, where it reaches the present frontier, is joined by the Ghorhawa branch of the Tinay. From that place it forms for some way the present boundary between the Company and Gorkha. On coming to the boundary between the divisions of Lotan Dhuliyabhandar it is joined by the Koti, which rises in the usurped lands of Gorkha, and for some way forms the boundary between these and the division of Dhuliyabandar, that is to say in its present reduced state. It afterwards forms the boundary between this division and Lotan, until it joins the Tinay to form the Kungra. In this part of its course, where I crossed it, the channel is about 20 yards wide and the water, which extends across, reaches in January to about mid-thigh, and has a gentle stream. A rope made of

the stems of woody climbing plants is stretched across, and fixed at each end to a tree, and by this people in floods draw themselves over, there being no ferry. Where it reaches the boundary of Dhuliyabhandar, it is joined by a rivulet named Sisaya, which for some way separates the remaining part of that division, from what has been seized by Gorkha; and a little lower it is joined by the Marthi, which, after a long course through the usurpations of that people, passes through a corner of what remains to the company.

About a mile below the junction of the Kungra the Ghunggi receives the Jemuyar, which rises in the plains usurped by Gorkha, and, after some course through these, separates them from the part still remaining under the authority of the Thanahdar of Dhuliyabhandar. It then receives from its right the Mahasaing, which separates the division of Bangsi from the usurpations of Gorkha. Below the junction the Jemuyar separates the divisions of Bangsi and Dhuliyabhandar for about 12 miles, during which it receives from the former a rivulet named Dhi. Below this the channel is narrow but deep, and in January contains only some stagnant pools of water, and no stream. At the southern corner of Dhuliyabhandar the Jemuyar receives from its left a petty rivulet named Mekhara, which, as already mentioned, communicates with the Kungra by means of the Budhiyari. From the mouth of the Mekhara the Jemuyar, for about six miles, runs through the division of Bangsi to join the Ghunggi.

About six miles again below the mouth of the Jemuyar the Ghunggi receives a river called the old (Buri) Rapti, although I cannot learn, that it has any communication with that river; but it may possibly be one of its old channels. It comes to the eastern frontier of the district about 14 miles north from Dumuriyagunj, and for about nine miles forms the northern boundary of the Bangsi division. It then passes entirely into that jurisdiction, on receiving a river called Arra, which for a long way separates the lands usurped by Gorkha from the territories of the Nawab Vazir; and, for some miles before it joins the Buri Rapti, separates the latter from the division of Bangsi. The Buri Rapti, after entering this division, runs about 10 miles to the ruined town of Sanauli, where during the rainy season, it is so large, as to admit of a good deal of timber being exported. Immediately below the old

fortress of Sanauli, the Buri Rapti receives from its right a rivulet named Sikri, which has a very deep but narrow and muddy channel, although in January it contains no stream. About eight miles below Sanauli the Buri Rapti receives the Bangangga or arrow river, which comes from the lower hills of Palpa, and, after running some way through the lands usurped by Gorkha, passes about 20 miles through the division of Bangsi. Between the Arra and Bangangga is a river named the Surahi, which enters the division of Bangsi from the territory usurped by Gorkha, and soon after is lost in the marshes north from Sanauli, nor does its current reach the Buri Rapti.

Six or seven miles below the mouth of the Bangangga, the Buri Rapti receives from its left the Haha. It must be observed, that this part of the united stream is by many called the Bangangga, as most of the water would appear to come by that stream. The channel immediately below the junction is about 100 yards wide, and in January contains a pretty considerable stream, although it is fordable, but oxen cannot pass with loads, and a ferry is therefore employed to transport the goods. Timber comes down both the Buri Rapti and Bangangga. The Haha in the upper part of its course, where it separates the division of Dumuriyagunj from Bangsi, is called Parasi. Within Bangsi it receives from its right a rivulet named the Ekrari; and some way below it is known by the names of Ghaghar and Haha. It is a channel about 20 yards wide with a fine clear stream about 10 feet wide and knee deep, which in some places is raised by dams for the purpose of irrigation, and much more, than is now done, might be easily effected.

From the mouth of the Haha the Bangangga or Buri Rapti has a course of about three miles to join the Ghunggi, in which its name is lost, although it is by far the most considerable river. From receiving the Bangangga to joining the old Ghunggi the present channel has a course of almost 10 miles; and from thence, to where the Ghunggi joins the Rapti, is three miles farther. After receiving the Ghunggi the Rapti runs south, and runs in that direction for about 10 miles, during which it communicates with the lake called Bakhira, Bangrachh, or Motijhil, by two channels. The uppermost is called Gaighat; the lower, where it issues

from the lake is called Chorma, but about its middle it spreads out into a marsh called Marar, and the channel between that and the Rapti is called Ghiuha. By these large boats might enter the lake during the whole rainy season. After this bend to the south the Rapti turns west for 6 miles to Gorukhpoor; and, during this space, communicates by several channels with the Ami, and a lake called Nawar. The uppermost of these channels is called Sar, and passes direct between the Rapti and Ami, but is very inconsiderable. The next of these channels, comes from an old branch of the Rapti, and falls into the Nawar lake. It is called Sengwabhengwa. The third channel falls into the same lake, and is called Jokaha. In the rainy season boats can pass through these passages and lakes to the Ami.

A little above the town of Gorukhpoor the Rapti receives the Rohin or Rohini, which rises from the southern face of the mountains in the division of Pali, and after a course of about 20 miles is joined from its left by the Mahawe. This rises in a similar manner, and about the middle of its course is joined by a rivulet called the Pusha, which sends to its left a branch called the New (Naya) Pusha, which joins the Jharui, that will be afterwards mentioned. The Rohin, after being joined by the Mahawe, runs about 12 miles, SW. through Pali and Latan; and, where the latter division meets Nichlaul and Munsurgunj, is joined by the Payas. Between the two junctions the Rohin is a narrow channel sunk deep in a clay soil, and in the end of January contains a dirty stream knee deep.

The Payas is formed by the junction of the Jharui and Mulay rivulets. The former rises from the southern face of the hills; and soon after is joined by another rivulet named the Pangruya, and also by the new Pusha lately mentioned. Below this it is a channel deep sunk in the soil, and in its whole course, as well as its continuation the Payas, it forms the boundary between the divisions of Pali and Nichlaul. After about a third of its course it receives from its left a rivulet called Chakdahawa, which is formed by two branches, the Chandan and Bangangga. The former in February I found a fine clear stream, a very few feet below the level of the country; the other is a wide shallow stagnant channel equally well fitted for the irrigation of the fields. Somewhat

below the middle of its course the Jharui divides into two branches, which about eight miles below reunite. That to the right is named the Sigari, and that to the left is the Tengra. After the re-union the former name prevails, and continues for about three miles, when it joins the Mulay, and forms the Payas.

The Mulay is an insignificant rivulet, which rises on the plains, and communicates with the little Gandaki by a channel named the Chitari. About six miles below the mouth of the Payas the Rohini is joined from its left by the Beliya, a rivulet of considerable length, but trifling size, which rises in the division of Nichlaur. About 11 miles farther south the Rohini receives from the same side a similar rivulet named the Chiluya, the whole course of which is in Munsurgunj, as is also that of the Tamar, by which it is joined from its right. From the junction of the Chiluya, until the Rohini unites with the Rapti, is about nine miles, and here the Rohini, even in spring, contains much water, so that its passage requires the assistance of ferry boats. Gorukhpoor, although a considerable town on the bank of the river navigable at all seasons, has no boats employed in any commerce except the timber trade, and very few frequent the place for any other purpose. The channel of the Rapti at Gorukhpoor seems to be about 200 yards wide; but at all seasons contains deep water. In the dry season the current is trifling, although below the town even in the heats of spring large boats can pass; but in a few places there are deep fords.

About 12 miles below Gorukhpoor the Rapti receives from its right a small channel named the Jhewura, through which the drainings of the Nandor lake empty themselves by two streams, that unite near the Rapti. In this part of its course the river begins to be more frequented by boats, and although no marts have been established on its banks, some strangers bring boats to carry away grain, and boats are built for sale, and go away loaded. Between 3 and 4 miles below the mouth of the Jhewura the Ami enters the Rapti from the same side. It is a small river fed entirely by springs from the plains of this district, but contains a copious and convenient supply of water for the use of the farmer. It rises 2 or 3 miles south from Dumuriyagunj, and after a course of about 24 miles is joined by the river Budh. In this part of its

course, so far as I saw on the road between Dumurryagunj and Banpoor, it is a small marshy channel, which in the rainy season overflows its banks to a considerable extent. About midway it receives a rivulet named the Jemuyar. The Budh rises about eight miles east from the source of the Ami, and has a course of about 16 miles, during which it is joined from the left by two rivulets, the Barar and Kanhati. The former in January contains a small clear stream, the latter contains only stagnant pools.

Below the junction of the Budh canoes can at all seasons pass up and down the Ami, and some way below the junction the channel is about 60 yards wide while in the beginning of January the water extended from side to side, and was so deep as to require my elephant to swim. The water however was nearly stagnant. In the course of four miles here it receives three rivulets. The uppermost from the right is very inconsiderable, and has no appropriate name. The next comes from the left, is called Gongra, and in January contains only stagnant pools. The third from the right is called Sikri, and is formed by the junction of the Sabkanara and Makri. About seven miles below the mouth of the Sikri, the Ami communicates with the lake of Bakhira by a channel, called Bangti, and three miles lower down it communicates with the Kudra by a channel, at first called Belariya; but which, spreading out into a kind of lake is then called Chanda Tal, and afterwards contracting, is named the Rani Tal. This channel with the Kudra and Ami surrounds a triangular space, which contains the town Magahar, and is five miles in length. The Kudra has a course of 12 or 13 miles, joining the Ami from its right. It is a small but deep channel, and in the middle of March contains stagnant pools of water, with dry spaces between.

At Magahar, the Ami in March was swollen by the rains that had lately fallen, so as to cover a slight wooden bridge; but at all seasons it requires a ferry for heavy carriages. It is alleged to rise considerably every January and February, even should there have been no rain; but not so much as this year, when much had fallen. This if correct, is a curious circumstance. The natives attribute the rise to a great quantity of aquatic plants (Cyperi, Scirpi, Sparganium,) which early in spring vegetate in the nearly stagnant water with

great vigour. I nowhere, however, saw the channel entirely filled with these plants, there were among the plots in which they grow, many clear passages abundantly ample for the stream; nor, even did the plants occupy the whole channel, are they of a nature to confine the water. Rather more than eight miles below the junction of the Kudra, the Ami from the right, receives the Jamura, and in the intermediate space has two communications with the Rapti; one by the Sar already mentioned, the other by the Sasa through the Nawar lake.

The Jamura has a course of about 44 miles from the boundary between Basti and Dumuriyagunj; but in that part of its course it is called the Gareya, and is very inconsiderable; nor is it anything enlarged in the lower part of its course. In the course of two or three miles below the mouth of the Jamura, the Ami communicates with the Rapti through the Nawar lake by two channels called Kungras. The lower, which I saw, is a channel 30 or 40 yards wide, and in March contained a great deal of stagnant water filled with aquatic plants, and had its sides overgrown with aquatic trees.

At Onaula the channel of the Ami may be 30 or 40 yards wide, and in March is filled with water from side to side. It is deep, but nearly stagnant. From thence to its junction with the Rapti are about 10 miles, in which space it receives three rivulets. The uppermost coming from the left, has no name. The other two are from the right, and are called Dogari and Karmahi. About seven miles below the mouth of the Ami, the Rapti receives from its right a rivulet named the Selani, which communicates with the Tarena by a channel named Garanggari, and this again sends a branch called Kungriya to join the Rapti, about two miles below the mouth of the Selani, which in November is a small dirty stagnant water course.

About eight miles below the mouth of the Kungriya, the Rapti receives from its left a river named the Kathne, and it must be observed, that on the opposite side of the Rapti there is a river of the same name, which implies its being fitted for boats conveying timber, although at present neither is by any means adapted for this purpose. The eastern Kathne, about 10 miles from its mouth, without any assignable reason, changes its name to Pharen; and in the lower

part of its course is a narrow but deep channel, which, where I crossed in November, was not fordable; but the ferry-men say that in spring it is not navigable.

The Pharen rises near Munsurgunj, and in that part of its course in March is a small river nearly stagnant, and deep sunk in its channel. A little below Pipraj, it receives from its right a similar rivulet named the Kaphur. About 18 miles below it receives, from the right also, a river named the Gorra, which comes from a large marshy lake that is east from Gorukhpoor, and about the middle of its course receives the Tura, which rises near Munsurgunj. It has a wide channel; but in March has no stream, and in most parts is dry. About a mile below the mouth of the Kathne the Rapti receives a small channel, which is in fact the drain from a large marshy lake called Bheri, but is called the Dewha, probably from that great river having once run in its direction. The Bheri lake receives a river named the Tarena, which in November is a pretty large but dirty stagnant water course. It has a course of about 24 miles, and communicates with the Selani by the channel Garanggri, as has been already mentioned.

Opposite to the mouth of this old Dewha, the Rapti receives a small river named the Majhane, which rises a little north-east from Mensurgunj, but is there very inconsiderable. Some five or six miles lower down, at the road from Kesija to Gorukhpoor, it is a winding channel, which although nearly stagnant in March, contains even then a good deal of water little sunk below the level of the fields, and therefore would be highly useful to the farmer, who had industry to apply it to his fields; but its vicinity is mostly waste. About 30 miles from its source, for what reason I know not, the Majhane changes its name to Bethuya, which at Rudrapoor, although it has received no tributary stream, is a deep though narrow channel, containing in November so much water that an elephant in crossing must swim. The ferry-men say, that boats of 100 *mans* burthen can ascend at all seasons, 5 coss higher than Rudrapoor; and a good deal of timber is floated down, but no other commerce is carried on by its means. A little way below Rudrapoor the Bethuya is joined by the Kurna, which rises in the north-east part of Gajpoor, and is a small channel, in November nearly stagnant, but near the level of

the country, and overgrown with tufts of long grass. About four miles before it joins the Bethuya, the Kurna sends off the Gumaya, which joins the Rapti, about a mile below the mouth of the Bethuya. From thence the Rapti to its mouth has a course of about five miles, in which its appearance does not differ materially from that at Gorukhpoor.

Lesser Gandaki.—Although the lesser (Chhoti) Gandaki is but a small stream I have given it a separate head, because it is quite distinct from any of the greater rivers. It rises from a fine perennial spring at the bottom of the mountains in the division of Nichlaul, and is there most usually called the Buri or old Gandaki, although on account of the mountains, it is impossible that it could have ever been a channel of the greater Gandaki. After running about seven miles south-west, the Buri Gandaki receives from its right a rivulet named the Khejuri, which, like the Buri Gandaki, is a channel 15 or 20 yards wide. In February it contained much water nearly stagnant, but well fitted for irrigation. About five miles after receiving the Khejuri, the Chhota Gandaki, for so it is here called, communicates with the Mulay by an inconsiderable channel named the Chitari.

About 16 miles lower down the lesser Gandaki is joined by the upper branch of a rivulet, the nomenclature of which is very confused. It rises a little north from Nichlaul, and is there called Amu, but soon changes its name to Kekhra. About five miles south from Nichlaul the Kekhra divides into two branches, of which that to the right preserves the name, while the other is at first called Nari, but in the lower part of its course is named Ghagi, and after a course of about 10 miles joins the lesser Gandaki, as above-mentioned.

Rather more than a mile lower down the Gandaki receives the other branch of the Kekhra, which in the upper part of its course preserves that name, but changes it first to Man and then to Chamar buruyar (or drown the cobbler). About five miles lower down, the lesser Gandaki receives a considerable rivulet named the Hirna, which has a course of about 15 miles. Near its source it is a small channel little sunk under the surface, and in the middle of February contained a very small stream, with a good deal of water in stagnant pools, but much rain had recently fallen. A very little below the Hirna, and also from the right side, the Gandaki receives

a petty rivulet named the Khanuya. By the various tributary streams above mentioned the lesser Gandaki is considerably enlarged. It is little sunk below the surface, and towards the end of February contained a pretty clear stream, about 40 feet wide and more than knee deep.

About 18 miles below the mouth of the Khanuya the lesser Gandaki receives, also from the right, a considerable rivulet named the Maun, which has a course of about 25 miles long, and is well fitted for the use of the farmer, as it contains in the dry season a little stream near the surface, which, by dams, may be readily turned into canals. Less than a mile above the mouth of the Maun, the lesser Gandaki divides into two branches, which reunite below, forming an island about 26 miles long and almost 10 wide. The channel to the right preserves the name Gandaki, and, as has been mentioned, receives the Maun. About nine miles lower down, the Gandaki receives from the right a rivulet named Dohar, a small dirty channel overgrown with grass, but which in November contains much stagnant water, very near the level of the country. In this part of its course, the lesser Gandaki in some parts is a channel 100 yards wide, which in March contains a clear gentle stream, 30 yards wide and 2 feet deep, running on pure sand; in other parts it is much narrower, the channel being clay, and there the water is deep, but even in November nearly stagnant and rather dirty.

About eight miles below the Dohar, the lesser Gandaki receives from its right a rivulet named the Dewrangchi, in the upper part of its course, and the Kangchi in the lower. It has a course of about 38 miles, and rises north from Munsurgunj, along with the Majhane formerly mentioned. It is there very inconsiderable. At Belawa it is a small channel, little sunk, and overgrown with tufts of long grass; but in November contains a good supply of stagnant water. The left branch of the lesser Gandaki is called the Khanuya. Near Kesiya it is a very small channel, which in March is dry. About nine miles below, where it separates from the Gandaki, the Khanuya is joined, from the left, by a rivulet named the Ghagi, which has a course of about six miles; but about two miles from its source is joined by a rivulet named the Bangri, which is 12 or 13 miles in length, but very inconsiderable in size. About eight miles below the mouth of the

Ghagi, the Khanuya receives from the left a rivulet, which has a course of about ten miles, partly in this district, partly in that of Saran, and partly along the frontier. In the upper part of its course it is named Sanda, in the lower Kesiya. The remaining part of the Khanuya is also partly along the frontier, partly in Saran, and partly in this district. At Selempoor, about six miles below the reunion of the two branches of the lesser Gandaki, this river may be 150 or 200 yards wide. At all seasons it may be navigated by canoes, although it has little current and is full of weeds, and in the rainy season boats of 1000 *mans* burthen could frequent it; but scarcely any goods are exported or imported by its means. From Selempoor to the mouth of the lesser Gandaki is about ten miles, during the last seven of which it forms the boundary between this district and Saran.

The larger Gandaki or Narayani.—This is a grand river, the most remote source of which, named Damodarkund, is beyond the snowy mountains, in the territories of a chief of Bhotan, or Thibet, named the Mastang Raja, and now tributary to Gorkha. After a long and winding course through the immense chasms between the peaks of Emodus, and through the inferior mountains, where it receives numerous tributary springs, it is joined at Dewghat by the Trisulganga, a river larger than itself, which comes from the higher parts of the snowy mountains, north from Kathmandu. From Dewghat downwards the great river is navigable in canoes, and, in a small territory usurped last year by Gorkha, at Bhelaunji, becomes navigable for boats of considerable burthen. I have already described the magnificent scenery on its banks, between this place and where it reaches the plain; and there it seems to me to contain fully as much water as the Ganges after its union with the Yamuna at Allahabad; but as its banks are high, and as the channel in February contains water almost its whole width, the breadth of the stream in the rainy season is much less than that which the Ganges then attains. It then however acquires a formidable rapidity, which renders the navigation dangerous. In February the water is 10 or 12 feet deep, and the current, although gentle, is very strong, approaching near, but not reaching that degree of rapidity, which occasions a rippling noise. The water is perfectly clear, and the bottom consists

chiefly of large water-worn pebbles. All the upper part of the river is usually named Narayani, after the Supreme Being; or Salagrami, after stones which the Hindus worship, and which are found in its channel, from where it passes the singular fountains of flame and water at Muktanath, to where it enters the plain. It is only below this that the name Gandaki is known for this river; nor is it ever used among the mountaineers, except by such as are acquainted with the continuity of the stream, and adapt their conversation to the understanding of the people in the low country.

Lower down, I am told, there are several passes on the Gandaki that are dangerous for boats on account of stones or rocks, for the natives use the same word to express both; nor could I obtain any satisfactory information on the subject, the people here possessing no boats, nor carrying on any commerce by its means, that of timber excepted; and the boats employed in that trade come entirely from Saran.

The Gandaki or Narayani, in passing Maddar hill separates this district from lands originally belonging to the Ramnagar or Tanahung Raja; and which should form a part of Saran as belonging to Ramnagar, which paid tribute to the Company; but these lands were usurped by Gorkha, when its chief seized on the independent territory of Tanahung belonging to the Ramnagar Raja. From Maddar hill downwards, for about 23 miles the main channel of the Gandaki forms, so far as I know, the undisputed boundary between this district and Saran. About four miles below Maddar hill, the Gandaki divides into two channels, which re-unite after forming a sandy island 4 miles long and $1\frac{1}{2}$ wide. The eastern channel contains the principal stream, although the western is wide, and contains many water-worn pebbles; but in February the stream that it contains is very trifling. Somewhat more than three miles below this island, the Gandaki forms another about nine miles long, and between three and four broad. The western channel there is very narrow, and is called the Khayara.

About four miles below this second island a third, and much more valuable one commences. This is about 28 miles long, and six miles wide. The great channel of the Gandaki at present passes for about 21 miles along the east side of this island, and then dividing into two, separates from the

upper part of the island a smaller portion, eight miles long and three wide, which belongs to this district without dispute; but the upper part of the island consisting of two territories, the Taluks of Labadha and Bhetaha is violently contested. A decision of the magistrate of this district has confirmed the claims of the Zemindars here; but actual possession is in favour of those of Saran. This part of the island on the west, is bounded by what is called the old Gandaki, and this until of late is acknowledged to have been the main channel of the river; but it is alleged, that wherever the main channel may go, is the legal boundary.

About 16 miles from its head this old Gandaki receives the Jharai, which rises near Parraona, and its source is a channel about 30 yards wide, and sunk very deep. In February the stream might be 20 feet wide, knee deep, and not rapid. It there receives a rivulet named the Bangri, which has a long course of 19 miles, but is very inconsiderable. After receiving the Bangri, the Jharai runs three or four miles, before it joins the old Gandaki, and, after running in its channel for about an equal distance separates again, having once been entirely distinct from this river. After the separation, the Jharai runs about 12 miles through the division of Parraona, and then enters Saran, where it continues about 17 miles; after which, under the name of Jhara or Jharai, it forms the boundary between the division of Selempoor and Saran for seven miles, and then re-enters the latter jurisdiction. After the two branches of the Gandaki unite at the bottom of the long island, its channel for six miles forms the boundary between the division of Parraona and Saran, and below this it has on both sides the lands of the latter jurisdiction.

The Rivers in general.—From what has been said in detail, it will appear that the rivers of this district differ considerably from the great torrents as they may be called, of other districts. Although their channels, except those of the Ghaghra Rapti and Gandaki, are not to be compared in size with those of many rivers in Bhagulpoor and Behar, their streams are in general perennial, and they are thereby considerably more valuable for agriculture and commerce, although the natives have availed themselves very little of the advantages, which they offer for either purpose. The difference that exists

between the rivers of this district, and the torrents of the Vindhyan mountains, arises from the springs in this district being fed from alpine sources, while those of the south depend almost entirely upon the periodical rains. The frequent anastomoses* in the small rivers of this district seem to arise from its greater flatness. The direction of the current in the channels forming these anastomoses is very uncertain, running at one time one way, and at another time in the contrary direction, according as more or less rain has happened to fall at the sources of the rivers which they connect.

LAKES AND MARSHES.—In this district pieces of water that never become dry, are very numerous ; but in general they do not entirely resemble either the lakes or marshes of Europe. They have however, a stronger resemblance to the former than to the latter. In the rainy season they are of great extent and pretty deep ; but even then they are in many parts hid by reeds, some aquatic trees, and many aquatic herbs. As the long dry season advances, their size contracts greatly, and, except in a few parts they become very shallow, and in many dry, while every day they are more and more obscured by the vegetation. This consists partly of reeds (*Arundo*), and other grasses (*Panicum*, *Oryza*), rushes (*Alisma*, *Dama-sonium*, *Sagittaria*), cyperus, scirpus, sparganium, bushes (*Aeschynomene*, *Rosa*), and trees (*Baringtonia*, *Cephalanthus*), all of which project above the water ; partly of water lilies (*Nelumbium*, *Nymphaea*, *Manyanthes*), whose leaves float on the surface, partly of plants that float entirely detached (*Pistia*, *Salvinia*, *Azolla*), and partly of numerous herbs that grow under water (*Valisneria*, *Serpicula*, *Chara*, *Potamogeton*, *Aponogeton*, *Zannichelia*, &c. &c.) In their great inequality, of size at different seasons, and in the ill-defined state between land and water, which the shallower parts of most of them overgrown with projecting plants offer to the view, these pieces of water differ from the well-defined lakes of Europe ; but they differ also much from bogs or marshes, in having nothing offensive or sinking on their sides and bottoms, which notwithstanding the immense quantity of vegetables and animals that they contain, consist of a fine clay,

* Branching off and running into each other, as the blood-vessels of the body do.—[ED.]

which immediately on being exposed to the air becomes firm, nor does it ever emit any offensive vapours. The vicinity of these pieces of water is therefore perfectly healthy.

THE AIR AND WEATHER.—As might be naturally expected, the climate bears a much stronger resemblance to that of Puraniya than to that of the western provinces near the Ganges. Its southern parts, however, enjoy the pre-eminent advantage of being very healthy, and are perhaps as much so as any of the hot climates of Asia. The winds in general are either from the east or west; and, when the wind, which is most prevalent, changes, it does not draw round gradually by the north or south, but comes at once from the direction contrary to that which is prevalent, a short calm only intervening. The west winds are the most prevalent from the middle of February to the middle of June. The east winds then become the most prevalent until the middle of October. During the remainder of the year the east and west winds are nearly balanced, and they are not so strong as during the months when the winds blow more regularly from one quarter. In most parts north or south winds are only known occasionally with falls of rain. The latter, when they happen from the middle of August to the middle of September, do much injury to the crops. In the immediate vicinity of where the larger Gandaki issues from the hills, its channel there, and that of the Trisulganga running north and south, a north wind is by far the most prevalent, especially in the morning. Even the trifling channel of the Tinay is able to occasion an alteration in the course of the wind, and I am assured that at Butaul there is every morning a north wind. The lower part of the Gandaki turns so much to the east that it produces no alteration on the winds of the parts adjacent to its banks. In spring as usual in the north of India there are strong squalls, which most commonly come from the north-west; but some of them this season came from the east.

The periodical rains usually continue from the middle of June to the middle of October, and are less liable to fail than in Behar and the western provinces, so that the crops of rice are much more certain, and the certainty, it must be observed, increases more and more, the nearer to the hills the place is situated. Rain from the middle of October to

the middle of November is considered as desirable; but seldom happens. Rains in the cold season are much more frequent than in the southern and western parts of Behar, and usually follow east winds. They in general do good to the winter crops; but produce very little spring. This year in February the falls were very copious, and the climate was exceedingly mild, the thermometer never, so far as I saw, sinking below 55° at night, and rising to 76° in the day, yet on the bare pastures scarcely the least vegetation could be observed, and the leaves were falling from many trees; towards the end of March, however, some verdure was observable in the south; and in the north it is said to be very considerable throughout the heats of spring, the vicinity of the hills affording more moisture than prevails in the south, where the verdure of March in a great measure disappears, as the parching winds arise in April. The squalls of spring are seldom accompanied by rain or hail, nor does the latter fall with the showers of winter, so that it is an uncommon phenomenon. Fogs are not more common than in Behar, and occur chiefly in winter. In the southern parts dews seldom occur after March, and are never copious; but near the hills they are abundant, and continue through spring.

The heats are nowhere so intense as on the banks of the Ganges, and they are more and more moderate the nearer you approach to the hills. Even at Gorukhpoor the east winds of spring are not hot and parching, and near the hills even with a west wind the nights are cool. The people every where allege, that their crops are occasionally injured by frost; but I observed nothing approaching to that temperature. In winter, however, when the west winds blow for some days strong, the air becomes sharp, and water, exposed after boiling, is readily converted into ice; but such weather is not more common than in the vicinity of Calcutta.

Gorukhpoor, although near a large marsh, and although surrounded by woods, is one of the most healthy stations which we possess, and the sepoy on duty have nowhere been more exempt from sickness. This degree of salubrity is supposed to extend in a line parallel to the hills and Ghaghra, and the nearer the place approaches to the latter it is the more healthy, while the nearer to the hills any place is, it is the more liable to fevers. This is directly the reverse of

what is agreeable to the feelings of an European at least ; to whom the climate at all seasons appears the more mild and temperate, the nearer he approaches the mountains. The circumstance also is very different from what occurs in Behar, where the immediate vicinity of the great river is much less healthy than the interior of the country. Neither can the healthiness of the southern parts of this district be accounted for by its being better cleared, as woods exist there fully as much as in the north. Indeed I suspect, that we are yet far from having discovered the circumstances upon which the relative salubrity of different countries depend. It would seem, however, to be pretty generally the case in warm climates, that low lands near mountains occasion very numerous fevers, for it is not the mountains themselves that are adequate to produce this disease. Many of the hills in India are indeed worse than the plains near them. All the hill-forts in the south of India are I believe of this nature ; and Rautas is said to have been terrible to every one not born on the place ; but Ajayagar and Kalingjar in the same range of mountains, and without any apparent cause of difference, have by our troops been found uncommonly healthy. The mountains also to the north of this district are extremely salubrious, and a few hours ascent removes one entirely from the danger of the bad air, which prevails at their foot, and is called the Aul.

It must however be farther observed, that the same place at different periods is subject to considerable variation in the degree of salubrity which it enjoys ; and that, without any very evident reason, a place for a series of years changes from healthy to sickly, or from sickly to healthy.* Thus within the memory of man Calcutta and the country south from it were much more unhealthy than the vicinity of Moorshedabad ; but for a good many years the case has been entirely reversed. With regard to the relative salubrity of different parts in this district, it must be farther remarked, that, *cæteris paribus*, the western parts seem to be healthier than the eastern ; and I believe the same remark may be extended all the way from the Sarayu to the Brahmaputra.

CHAPTER II.

HISTORICAL AND TOPOGRAPHICAL NOTICES OF THE DISTRICT OF
GORUKHPOOR.

This district forms a considerable part of the territory, which in ancient legend is called Maha Kosala. In the Des-mala of the Sakti Sanggam Tantra this is stated to extend east from Gokarnes, a temple near Pilibhit; west from the Gandaki, north from the Ganges, and south from the hills of Mahasurya. According to the Bangsalata composed by Udayanacharya, one of the great doctors most successful in establishing the authority of the modern Brahmans, Kosala extends north from the Vindhyan hills, or those south from the Ganges, south from Himadri or Emodus and the Airawati or Rapti. He does not mention the east or west boundaries, and as the Airawati runs nearly south from Himadri, the geographical ideas of this great luminary have been rather confused. He was probably however right in extending the limits of Kosala across the Ganges to the Vindhyan mountains, as, in travelling through that country, I could hear of no ancient division of territory, that intervenes between Kikat, extending to the east side of the Karmanasa and Malawa, which extends east to the Yamuna in the lower part of that river's course.

This very extensive and fertile region has always been considered as the proper patrimony of the family of the sun, as it is called, which for a very long period governed large portions of India, and at times produced its paramount lords. The history of the Hindus has been thrown into such confusion by an attempt to reconcile the actual succession of their princes with a modern system of astronomy, as most ably explained by Mr. Bentley in the eighth volume of the Asiatic Researches, that the utmost difficulty attends all attempts to reconcile with any thing like reason such ancient accounts as have been preserved in the monstrous and modern legends called the Purans. The difficulties attending this subject may be fully appreciated by examining the dif-

ferent attempts of Sir William Jones in the second volume, of Major Wilford in the fifth volume, and of Mr. Bentley in the eighth volume of the *Asiatic Researches*, although in the latter the real source of the difficulties seems to have been fully discovered. Still, however, many great difficulties exist, which these authors have not fully explained, and of which the two first do not seem to have been fully aware. Sir William Jones seems, without examination, to have adopted the account given of the Indian dynasties by Radhakanta, in his *Puranartha-prakasa*, as the doctrine generally received by the Hindus on the subject, and alleges (*Asiatic Researches*, vol. 2, page 26), that it begins with an absurdity so monstrous as to overthrow the whole system, he then endeavours to turn the whole of the early pedigree into an allegory, denying altogether the existence of many princes, because their names signify light, sky, sun, moon, and so forth; although he might have considered, that such names are sometimes used for men among ourselves, and among the present Hindus are very common. The grand objection to the system of Radhakanta is, however, his having adopted as a maxim, that there was always a supreme king of each of the families of the sun and moon, so that India, according to him, was governed like Lacedæmon, by two chiefs of two families possessing equal power; and that each dynasty contained exactly the same number of generations in the respective periods, into which the history is divided. This is a fable like many others, usually called opinions universally received among the Hindus, which Mr. Bentley (*Asiatic Researches*, vol. 8, page 244) so justly exposes. But the receiving it, as an universally acknowledged opinion, led Sir William Jones, from the imperfect lists composed by Radhakanta, to doubt whether any such personages as the Indian princes of the families of the sun and moon existed (*Asiatic Researches*, vol. 2, page 131). Had Sir Willam consulted the various genealogies contained in the different Purans, he would have found, that this opinion, by which he was staggered, rested entirely on the imagination of Radhakanta, or of some person from whom he borrowed it, and could not be supported by the remains of history in the Purans. So far as I can learn from Pandits, that I have employed to extract the Hindu genealogies from their books, there was only one

paramount king admitted at a time, and in general the succession to this power was totally irregular, not only between the two great families, but among the branches of the same family, and, as I have mentioned in the account of Shahabad, was as irregular as the succession in Ireland during the government of the families descended of Heber and Heremon. It would even appear, that the succession to the supremacy was not strictly confined to the two families of the sun and moon, as Pandu and his successors were in fact descended of Vayasa; and also that many intervals occurred, in which no one king possessed paramount authority.

The table given by Major Wilford is highly valuable; although, when he says, that it is extracted from the Vishnu Puran, the Bhagawat, and other Puranas, without the least alteration whatever, we are only to understand, that Major Wilford made no alteration on the table, after it was extracted by his assistants from the Hindu records; for the genealogies contained in the different books, to which he alludes, differ so much from each other, that no one table could be constructed from them without making numerous alterations. This interesting table is however exceedingly valuable in showing how nearly these genealogies, by taking the human age at a just valuation may be reconciled with the real eras pointed out by Mr. Bentley, on astronomical data. It must however be evident, that both systems are liable to some doubt. In the first place there is a very great difficulty in establishing any calculation upon the number of generations contained in the Hindu genealogies, owing to the very great carelessness, with which they have been constructed. Besides numerous transpositions it would seem, that in many parts, what in one Genealogy is detailed as a succession of several generations, is given in another genealogy as a list of brothers, so that by the former process the length of a dynasty is monstrously enlarged. Again in some genealogies a whole dynasty is represented by a single name, which occasions the most absurd anachronisms to be commonly received as canonical, by such as have studied only a part of these genealogies. These anachronisms are so distressing, that some learned persons have considered as quite vain the attempt of founding any thing like a regular chronology on the Hindu genealogies. I hope however, that this judgement is too harsh, and that a

careful perusal of all the remains may lead to something as satisfactory as chronologies of equal antiquity usually admit. So far as I can at present judge, for I have not yet procured any thing like a full copy of the genealogies, the eras, even as curtailed by Major Wilford and Mr. Bentley, would require to be considerably reduced. I consider it necessary to reduce the former from the numerous interpolations of brothers and collaterals in place of sons. The argument of Mr. Bentley goes only to show the manner, in which some former systems of chronology, detailed in the *Graha Mungjari*, have been deformed by the present system of *Varaha Mihira*; but these ancient systems were also mere astronomical fictions, and, although their application to history was not attended with such monstrous difficulties, as the present system, there is nothing in its nature to show, that it is in any degree connected with what actually happened. One great difficulty occurs relative to the deluge, which Mr. Bentley and Major Wilford agree in placing immediately before the government of the family of the Sun in Kosala commenced, so that they consider the government of Swayambhuwa and his successors, kings of Vithora (Betoor Rennell) near Kanpoor, as in the antediluvian age, while Swayambhuwa they call Adam, and Vaiwaswata father of the first king of Kosala, they call Noah. One of the legends, on which this opinion rests has been given by Sir William Jones (*Asiatic Researches*, vol. 2, page 117); but this, as explained by the Pandits, whom I have consulted, is not reconcilable with the opinion above mentioned; and these Brahmans insist, that no general deluge (*Pralaya*) has taken place since the time of Swayambhuwa. The mistake consists in supposing, that Satyabrata (*Satjavrata*) and Vaiwaswata are the same person, and that whatever is related of one, may be attributed to the era of the other. But the Brahmans say, that these two personages, although the same soul in different transmigrations, lived at very remote periods, Satyavrata having been saved in an ark by God, when the deluge happened, while in his subsequent birth as Vaiwaswata, after an interval of many ages, he became a law-giver (*Manu* or *Mamu*), and founded the city of *Ayodhya*. It must be farther observed, that although the legend concerning the escape of Satyabrata or Satyarupa has a strong resemblance to the history of Noah, he is far from being

considered by the Hindus as being like Noah the second father of the human race; but he is said to have died without children, and was born again in the family of the Sun; while Lwayambhuwa was created to people the world after the deluge; and from him were descended the first kings of India, who governed at Vithora, and who were perhaps natives, although it is possible, that they may have been Assyrians. In place therefore of allowing the family of the Sun to have governed from the time of the deluge, and that the Treta yug or silver age extended to that event, we must, I imagine, allow the golden age or Satya yug, and the government of the descendants of Swayambhuwa to be subsequent to that period, and of course must bring the time, when the kingdom of Kosala was founded, much latter than Major Wilford and Mr. Bentley do. Could we depend on the accuracy of the numbers, as Sir William Jones observes, there is a circumstance mentioned by Abul Fazil, that could throw much light on this subject. It would appear that, the Brahmans, whom that person consulted, had not always applied to the history of their princes the astronomical fictions of Varaha Mihira, and they placed the birth of Budha, I presume the grandson of Atri, and son in law of Vaiwaswata first king of Ayodhya, in the year 1366 before the birth of Christ (*Asiatic Researches* vol. 2. p. 125). This entirely coincides with the opinion I have above stated, and places the commencement of the historical silver age, commencing with Budha, in the 1366th year before Christ, in place of the 2204th as given by Mr. Bentley from the astronomical systems of the Graha Mungjari. Such a reduction on the era of the silver age, and foundation of the kingdom of Kosala I am far from thinking absolutely necessary; but on the whole I am inclined to believe, that it approaches nearer the truth than the systems of Major Wilford or Mr. Bentley, although I must confess, as I have mentioned, that the coincidence of the two systems, founded on principles totally different, affords a strong presumption in favour of the result.

In Hindu legend the appearance of certain persons named Brahmadikas created by God, and commonly called the progenitors of every living thing, forms a remarkable era, but the accounts concerning these personages are totally dissonant, as may be seen in the account of Major Wilford (*Asiatic*

Researches, vol. 5, page 246). One authority makes the three sons of Swayambhuwa to have been the Brahmadikas, placing them thus at the commencement of the golden, and not at the beginning of the silver age; and I have already stated my opinion, that these were the aboriginal inhabitants or earliest conquerors of India, but other authorities give another class totally different, and always containing Marichi, Atri, Anggirasa, Pulastya, Pulaha, Kritu, and Vasishtha, while others add Daksha, Bhrigu, and Narada. The descendants of these personages governed India both in spirituals and temporals from the commencement of the silver age until about the time when the Greeks made their appearance, and numerous chiefs still claim to be of their families. They are all called Brahmans, either as being created by the God of that name, or perhaps more probably as being persons more intelligent than those who preceded them; for far from being all of the sacred order, the greater part of their descendants were princes, statesmen and soldiers, and one in particular is stated to have been a merchant (Vaisya.)

We have seen that Swayambhuwa, the founder of the kingdom of Vithora, by the whole of what is called the golden age (Satya yug), preceded Vaiwaswata, the founder of the kingdom of Kosala, and the latter was the great grandson of Marichi, while Budha, who founded the adjacent kingdom of Kuru, and reigned at Pratisthan, opposite to Prayag, about the same time with Vaiwaswata, whose daughter he married, was the grandson of Atri. I look upon these Brahmadikas, therefore, as the leaders of a colony, which at the end of the golden age, settled in India, and assumed the name of Brahmans, as being farther advanced in the arts than the descendants of Swayambhuwa, its more early princes. I look upon it also as probable, that these personages came from western Asia, introducing with them the Sangskrita language, generally admitted to be radically the same with the Persian dialect, while the languages spoken among all the rude tribes that inhabit the fastnesses of India, and which are probably remains of its ancient tongue, have no sort of analogy to the languages of the west. In the history of Kasmira, preserved by Abul Fazil, Kasyap, who was the son of Marichi, is said to have introduced the Brahmans (that is, a colony of civilized men) into that country, and the traditions of Behar state, that

he there founded a city, of which I was shown some of the remains. These no doubt were of much later date than the time of Kasyap, although he may have been the founder of the city to which they once belonged. One of the sons of Kasyap, named Viwaswa, is supposed to be now the deity presiding over the sun, owing probably to his having introduced from Persia the worship of that luminary, and, from flattery, his descendants were usually called the family of the sun (Suryabangsa). His son Vaiwaswata, who, in a former transmigration, had been Satyabrata (perhaps Noah), founded the kingdom of Kosala, long one of the most powerful in India, and built the city of Kosalapoori, or Ayodhya.

If I am right in supposing that Budha was born about 1366 years before Christ, he being the son-in-law of Vaiwaswata, it is probable that this prince may have been born about the year 1399, and we may allow him to have been 33 years old when he founded Ayodhya, and the kingdom of Kosala. In the genealogies may be found several different lists of his successors, who are commonly supposed by Pandits to have succeeded each other from father to son, by right of primogeniture, nor did one prince fail to leave his kingdom to his eldest son for many generations (*Asiatic Researches*, vol. 2, p. 130). This, however, seems to be a mere supposition taken for granted, because in some of the genealogies the names follow each other without any remark, for the direct line failed in Ambarisha, and went to the descendants of his brother; and Bharata usurped the government for 14 years from his elder brother Rama. The genealogies differ so much in the names, number of persons, and order of succession, that without a very careful examination of all that is to be found concerning each person, little reliance can be placed on the particulars, although it is evident, that these genealogies have been taken from some common source; and I have no doubt, that a careful examination would enable the intelligent antiquary to remove many difficulties and contradictions, that now appear.

Far from the princes of Ayodhya having enjoyed an uninterrupted succession of supreme power for numerous ages, and from father to son, very few of them would appear to have been Chhatradharis, or lords paramount of India; and there is even reason to suspect, that the family at different periods was subject to great disasters, and repeatedly lost the domi-

nion of even Kosala. The learned of Ayodhya informed the Pandit of the Mission, that their city had been three times destroyed, and that on these occasions all the people were carried to heaven with their Rajas Harischandra, Ambarisha, and Rama. The successors of these princes again collected people to occupy the city. The Pandits, whom I have employed, have not been able to trace the passages in which the two first catastrophes are mentioned; but the third is known to every one. Several traditions, however, that I have heard, confirm the opinion of Harischandra having been expelled from Ayodhya, as he is said to have removed the seat of government to Ellora, while his son Rohitaswa lived at Rautas, and his grandson founded Champa, at Bhagulpoor, in Bengal. That Ambarisha also met with some misfortune, is probable; as in the Sri Bhagwat, he is not succeeded by his son, and the line is carried on by Sindhudwipa, his brother, while in the Bangsalata, his immediate successor is Ritaparna, who, according to the Sri Bhagwat, was the grandson of Sindhudwipa, and until the time of Ritaparna, it is probable that the family did not recover from its misfortunes. The severe treatment of his wife Sita, is said to have induced that princess to excite her sons to rebel against their father Rama, and this, more probably than his piety, sent him and his adherents to heaven. Ayodhya, however, was rebuilt by the son Kusha, who left a numerous offspring, that held the city until the reign of Vrihadbala. From Vaiwaswata to Rama, inclusive, the Sri Bhagwat reckons 55 princes, the Mahabharat reckons 69, and the Bangsalata 78; but the Ramayana of Valmiki reckons only 36. This being it is supposed by far the most ancient account, is probably the most correct, and we may suppose it to be free from the interpolations of collateral successions and dynasties introduced by later writers, and to be the actual succession of the kings of Ayodhya; unfortunately Valmiki gives no list of Rama's successors, and the Purans, as usual, are filled with numerous discordances. Vrihadbala, killed by Abhimanya in the great war at the commencement of the iron age, was one of the most remarkable successors of Rama. According to the Sri Bhagwat, he was the 27th in descent from Rama. In the Mahabharat he is the 33d, and in the Bangsalata he is the 25th. As, owing to similar causes, these numbers are probably as much increased as the prede-

cessors of Rama, the number of princes, taking the scale of the Sri Bhagwat, reduced by that of Valmiki, as a guide, from Rama to Vrihadbala may have been 17, or from the commencement of the silver to the commencement of the iron age, 53 princes, which, if they were also generations of 3 to a century, would give a duration of 1766 years. There is no impossibility in admitting such a duration; but I think, as I have said, that in all probability it must be reduced. Major Wilford (table in 5th vol. of Asiatic Researches) has found in the Purans, 59 princes from the time of Rama to that of Chandragupta, contemporary nearly with Alexander. Reducing these by the scale of Rama's predecessors, we shall have 31 princes, which added to Rama and his predecessors, will give in all 67 princes. If these commenced their government 1366 years before Christ, and ended it 300 years before this event, there will be on an average about $15\frac{1}{2}$ years for each prince, which can only be understood of reigns, and not of generations. On these grounds, Vaiwaswata being placed in the year before Christ, 1366, Rama will be placed in 775, and Vrihadbala, or the commencement of the historical iron age, in the year 512. But, if the antiquary prefers with Major Wilford to consider these 67 as generations, we must double the length of each period; that is, we must say, that Ayodhya was founded 2732 years before Christ, that Rama flourished 1550 years before that event, and that Vrihadbala was killed in the 2024.

It must be observed, that in the Purans, little amplification seems to have been made in the family of the moon, as from Budha, one generation after Vaiwaswata, to Krishna, contemporary with Vrihadbala, the Sri Bhagwat reckons 55 persons, a difference of only two persons from that which is given by the correction that is required in the list of the family of the sun, by comparing Valmiki with the Sri Bhagwat; and this coincidence, I consider as in a great measure proving, that the nature of the correction which I have adopted is not subject to material error, so far as relates to the number of successions; but it decides nothing as to the point of whether we are to consider these as reigns or as generations.

The people of Ayodhya imagine, that after the death of Vrihadbala, their city was deserted, and continued so until the time of Vikrama of Ujjain, who came in search of the holy

city, erected a fort called Ramgar, cut down the forests by which the ruins were covered, and erected 360 temples on the places sanctified by the extraordinary actions of Rama, of his wife Sita, of his brother Lakshman, and of his general Mahavira. The only foundation probably for such a tradition is, that Vikrama may have erected some temples, and that in the Mahabharat the genealogy of the family is continued no lower than the time of Vrihadbala, as being foreign to the subject of the book ; but in the Sri Bhagwat Vrihadbala is succeeded by 29 princes, and in the Bangsalata by 24. These, taken according to the scales of Rama's predecessors in Valmiki and the Sri Bhagwat, would give 18 princes, and this will give us 279, or 558 years, according as we call these successions reigns or generations, bringing the existence of the family down to the time nearly of Alexander ; but none of the latter princes rose to considerable power, and they were vassals of the kings of Magadha. Their existence, however, throws a great doubt on the whole story concerning Vikrama.

This Vikrama is usually supposed to have been the personage from whom the era called Sambat is derived, and, according to the reckoning used in Kosala, this era commences 57 years before the birth of Christ, so that the city had been then deserted about 280 years. How the places remarkable for the actions of the God could be traced after such a long interval, and amidst the forest, seems rather doubtful ; and the doubt will be increased, if we suppose that the latter Vikrama, the son-in-law of the Emperor Bhoj, was the person who constructed the temples at Ayodhya. This I am inclined to think was probably the case, for although Rama was probably worshipped before the time of the elder Vikrama, yet his worship, as that peculiarly distinguishing a sect of bigots, seems to have been first established by Ramanuja about the time of the latter Vikrama, who may from thence be supposed peculiarly eager to discover the traces of the deity of his own sect. Unfortunately, if these temples ever existed, not the smallest trace of them remains to enable us to judge of the period when they were built ; and the destruction is very generally attributed by the Hindus to the furious zeal of Aurungzebe, to whom also is imputed the overthrow of the temples in Benares and Mathura. What may have been the case in the two latter, I shall not now take upon myself to say, but with respect

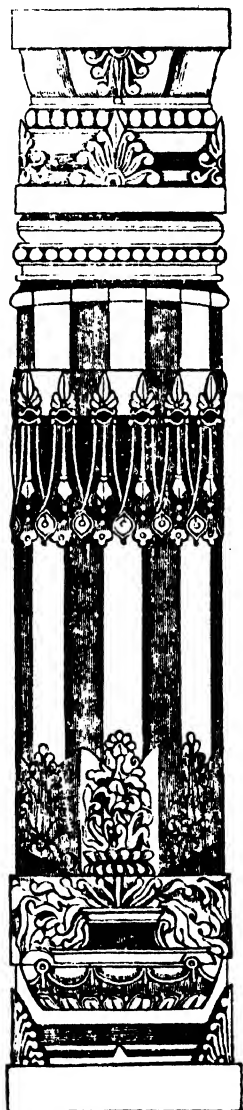
to Ayodhya the tradition seems very ill founded. The bigot by whom the temples were destroyed, is said to have erected mosques on the situations of the most remarkable temples; but the mosque at Ayodhya, which is by far the most entire, and which has every appearance of being the most modern, is ascertained by an inscription on its walls (of which a copy is given) to have been built by Babur, five generations before Aurungzebe. This renders the whole story of Vikrama exceedingly doubtful, especially as what are said to be the ruins of his fort, do not in any essential degree differ from those said to have belonged to the ancient city, that is, consist entirely of irregular heaps of broken bricks, covered with soil, and remarkably productive of tobacco; and, from its name, Ramgar, I am inclined to suppose that it was a part of the building actually erected by Rama.

Although I did not fail to visit the place, and whatever the Hindus reckon remarkable, I did not choose to take any measurements, so as to draw with any accuracy a plan of the space which the ruins occupy, as the doing so might have given offence to the government of the Nawab Vazir, in whose territory, separated from this district only by the river Sarayu, they are situated.

I may in a general manner observe, that the heaps of bricks, although much seems to have been carried away by the river, extend a great way, that is, more than a mile in length, and more than half a mile in width: and that although vast quantities of materials have been removed to build the Muhammedan Ayodhya or Fyzabad, yet the ruins in many parts retain a very considerable elevation; nor is there any reason to doubt, that the structure to which they belonged, has been very great; when we consider, that it has been ruined for above 2000 years. None of the Hindu buildings at present existing are in the least remarkable either for size or architecture, and they are all not only evidently, but avowedly, quite modern, that is, they have been all erected since the reign of Aurungzebe, or most of them even within the memory of man. Although they are built on what I have no doubt are the ruins of the palace that was occupied by the princes of the family of the sun, their being built on the spots, where the events which they are intended to celebrate, actually happened, would have been extremely doubtful, even had the elder Vikrama built

temples on the various places which had been destroyed by Aurungzebe, so that the spots selected by Vikrama might be known by tradition; but the whole of that story being liable to strong suspicion, we may consider the present appropriation of names to different places as no better founded than the miracles, which several of them are said to commemorate.

It is said that in digging for bricks many images have been discovered, but the few which I was able to trace were too much broken to ascertain what they were meant to represent, except one at the convent (Akbara) of Guptar, where Lakshman is supposed to have disappeared. This represents a man and woman carved on one stone. The latter carries somewhat on her head, and neither has any resemblance to what I have before seen. The only thing except these two figures and the bricks, that could with probability be traced to the ancient city, are some pillars in the mosque built by Babur. These are of black stone, and of an order which I have seen nowhere else, and which will be understood from the accompanying drawing. That they have been taken from a Hindu building, is evident, from the traces of images being observable on some of their bases; although the images have been cut off to satisfy the conscience of the bigot. It is possible that these pillars have belonged to a temple built by Vikrama; but I think the existence of such temples doubtful; and, if they did not exist, it is probable that the pillars were taken from the ruins of the palace. They are only 6 feet high. There is a Siva-



lingga called Nageswar, which is called on by all the pilgrims to witness their faith, when they have performed the usual ceremonies; and this is supposed to be the oldest image of the place. As Lakshman the brother of Rama is supposed to have founded one of the orders of Yogis, there is a probability that the great God was a principal object of worship at the court of his brother, and this image may actually have then existed, as from its form, if kept from the weather, it may have lasted from the first origin of things; but it leads to no conclusions, and may be of very modern date. Could we believe what is said of the chief objects of worship now at the place, they would be of singular curiosity. They are images said to represent Rama, Lakshman, and Sita, made by the first personage, and thrown by him into the Sarayu, when he was about to proceed on an expedition to the Indus. In modern times they were divulged to a fortunate merchant by the ordinary course of dreaming. He drew them from the river, and built a temple for them, which was destroyed by Aurungzebe, but the images were allowed to escape, and Ahalya, the widow of Holkar, lately built for them a small temple, which is only opened at peculiar times, and only to the faithful. Setting aside the dream, the escape of the images from Aurungzebe, as they are made of gold, renders the story very problematical. They are about a span high, and were so covered with flowers, and shown in so dark a place, that my people who went to worship could form no opinion either as to their shape or materials.

I procured a good many old copper coins, and many were said to be of the Hindu kings; but on examination, except two, all appear to contain Arabic inscriptions, but in very old characters, and I had seen similar ones at Agra. One said to have been found in the Sarayu retains a defaced figure in the human form; and another the figure of a lion. These are probably Hindu coins, but they contain no legend, nor any thing to indicate that they belonged to princes of the family of the sun.

The person who finally expelled the family of the sun from Ayodhya, is not stated by tradition, nor, so far as I can learn, in legend, but the learned of this district have heard of the dominion of the Cheros, although this impure tribe has here left no monuments of its power, the place being far removed from the seat of government.

Although Kosala is usually said to have been the peculiar patrimony of the family of the sun, yet it would not seem to have entirely belonged to the kings of Ayodhya, nor even to collateral branches of that family; for it would appear that Benares, even during the height of their power, belonged to a Kasi Raja, from whom the town probably derived its origin, although its worshippers pretend that it has existed from all eternity, and through all the changes which the world has undergone. This Kasi Raja, according to the Sri Bhagwat, was the sixth in descent from Budha, ancestor of the family of the moon, whom I have supposed to have been born 1366 years before the birth of Christ. In the same work is contained a dynasty of many princes, the descendants of Kasi, and all considered as Rajas of that place; but the number of princes is totally inadequate to reach to the time of Krishna, by whom a Kasi Raja was killed; for from Budha the common ancestor, to Krishna inclusive, according to the Sri Bhagwat, are 55 persons; while from Budha to the last Kasi Raja, named Bhargabhumi are only 23, and in the Bangsalata there are only 21. In Mahabharat however, the genealogy is given at greater length, and is extended to 31 generations. I think, that here generations must be allowed, because Gandini, daughter of Vibhu, one of these Kasi Rajas, and 26th in descent from Budha, was married to Saphalka brother of Biduratha; the ancestor of Krishna in the ninth degree; but Saphalka being the 48th in succession from Budha, and his wife the 27th generation, coincide remarkably well. At the same rate 31 generations would place Vatsabhumi the last Raja in the list of the Mahabharat, 854 years after Budha, and in the time of Krishna.

The name of the Kasi Raja killed by Krishna is nowhere mentioned, but it may very likely have been Vatsabhumi. His death by no means put an end to the dynasty, and he left a son named Sudakshina, who revenged his father's death by burning Dwaraka the stronghold of Krishna. He again retorted by burning Kasi. No more mention it is said, is made of this family in the Sri Bhagwat, where this story is contained; but it is probable, that the family may have continued for some time longer, and their dominions are said to have extended from Benares, all the way to the hills, so that they possessed all the south and east sides of Kosala. To confirm

this opinion, there are in the eastern parts of this district several monuments attributed to a Kasi Raja, and as there are among these monuments two large fortifications, we may suppose it to have been here that Sudakshina retired, when his capital was destroyed by Krishna. A common tradition however, here is, that the Kasi Raja, who occupied these fortresses, was named Vasishta Singha, a younger brother of the Ayodhya family, who attacked the chief of the family of the moon, that held the holy city, and seized his dominions. After some time however, this branch of the family of the moon recovered its ancient capital, and drove Vasishta to the north-eastern part of the principality, where he attempted to establish a new Kasi, near what is now called Rudrapoor; but the place in former times was called Hangsakshatra. A Pandit of Bhewopar says, that an account of these transactions is contained in the Brahma Sarbaswa Sanghita, and he refers them without doubt to the time of the princes of Ayodhya, who succeeded Vrihadbala, that is, according to my theory, between the 512th and the 280th year before the birth of Christ.

It must be observed, that the city of Kasi seems early to have been granted to a collateral branch of the family of the sun, and I am told, on the authority of the Kasikhand, a part of the Skanda Puran, that it was held by Dewadatta or Diwodasa, the son of Urusrawa, the ninth in descent from Vaiswaswata. Diwodasa having erected a temple of Budha, at what is now called the proper (Nij) Kasi, which city for many ages continued a chief seat of that worship, the great God was offended, and Kasi was transferred to the family of the moon; but, if we may judge from the monuments in this district attributed to the Kasi Raja of the Ayodhya family, this illustrious race would appear to have all along retained the same heresy, and were no doubt followers of the Budhas, although all the sects of this religion previous to Gautama, would seem to have admitted the worship of the Dewatas, and especially of the great God.

Notwithstanding what the Pandit of Bhewopar says, most people attribute the monuments in this district to the Kasi Raja, who contended with Krishna. Both the fortresses are generally attributed to the same person, and are called Sahankot; but this implies only, that they were fortresses belonging to a mighty personage. Some indeed attribute

one of these forts, which is in the Munsurgunj division, to a chief of the Sakarwar tribe, who, they say, held the Satasi Raj before the Sirnets, by whom it is now possessed. It is also said, that the first Sirnet chief succeeded by marrying a daughter of the last Sakarwar, who had no male issue. The works however seem much larger than those that have been left by any of these pure tribes, who are now in possession. Even the Kasi Rajas did not enjoy their share of Kosala without competitors. A Brigumuni, one of the seven Rishis usually alleged to have been created by Brahma at the commencement of things, is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies, on the spot called Bhriguasram or Bhadrason (Bagerassan, Rennell), while his family dwelt at Bhargapoor, now called Bhagulpoor in this district. The idea, that these persons called the seven Rishis were all of the most extreme antiquity, and coeval, seems to have arisen from confounding them with the seven Brahmadikas before-mentioned, and the reason of this confusion seems to be that two of the seven Richis, Atri and Maridhi, were also Brahmadikas; but Bhrigu must be referred to a latter age. His son was Sukra his Richika, his Jamadagni, his Parasurama. The family we may readily suppose continued in possession of the country so long at least, as some monuments near Bhagulpoor are attributed to the last-mentioned person, one of the incarnations of Vishnu, who was a universal conqueror. He is usually placed before Rama Chandra; but this opinion is scarcely tenable, and seems to have arisen from the shortness of the genealogy between him and Bhrigu, supposed to have been contemporary with Marichi, the ancestor of Rama. But Viswamitra, the spiritual guide of Rama, had a sister, who was married to Richika the grandfather of Parasurama, who must therefore have been nearly contemporary with but later than Rama; and Viswamitra contemporary with Richika grandson of Bhrigu, one of the seven Rishis, according to the Sri Bhagwat, was descended of Atri one of the Brahmadikas in the 16th degree, while the first Kasi Raja was descended from the same person in the 7th degree. The family of Bhrigu, therefore, held part of the lands between Kasi and the hills, during the time that the greater part of that tract belonged to the Kasi Rajas. The inscriptions on the works, attributed by some to Parasurama, are unfortunately in a character no

longer legible; but I can scarcely believe that they are of such antiquity as seven centuries before the birth of Christ, which even on the shortest allowance would be about the time of that furious priest. Whoever erected them, would appear to have been a worshipper of the Budhas. It is alleged by the chief family in the neighbourhood, that it is descended of this god, and it traces its origin to a certain Mayura Bhatta descended of Parasurama, who, like his ancestor was a Brahman, and even a saint living in silent contemplation (Muni). His descendants giving themselves up to temporal affairs, are reckoned Kshatriyas or Rajputs, and they pretend to have been Rajas of the adjacent country for 98 generations or successions. I shall treat farther on this subject, when I come to speak of their estates and tribe.

The Kasi Rajas are said by the traditions of this district to have been expelled by a people called Gorkha, whom I take to have been the same with the Siviras, and were so called as being followers of Gorakhnath. At Kasi these have left very numerous marks of their power, and a few remain in the parts of this district that seem to have been subject to the princes of that city; but none can be traced in its western parts, which probably continued longer under the Cheros, who had destroyed the kingdom of the family of the sun in Ayodhya, as well as that of the moon in Magadha. The Gorkhas seem to have been soon expelled from this district by a people called Tharu, who are said to have descended from the hills, and extended themselves over every part north of the Ghaghra at least. Of this people very numerous monuments are shown, and from these they would appear to have been an industrious powerful race, as the number of great buildings of brick, which they have left is very considerable; nor do they seem to have been under the necessity of securing their private buildings or towns by fortifications. A few of these people still remain in this district, and many in the northern parts of Mithila, by which it is bounded on the east; and it must be observed, that Mithila also was a part of the patrimony of the family of the sun, and was held to the commencement of the iron age at least, that is on the most moderate computation until about 500 years before the birth of Christ, by a dynasty called Janaka descended of Vaiswata. The Tharus pretend to be in fact the proper

descendants of the sun, and their having expelled the Gorkhas from their usurped estates, and their having descended for this purpose from the hills, are not incompatible with that pretension. Their claims to rank however are treated with the utmost contempt, because they are an abomination to the Brahmans, and indulge in all the impurities of eating and drinking. 'This would to me prove very little, because I have little doubt, that the rules of purity in eating and drinking now in use, were established after the time of the old Kasi Rajas; and the monuments of the Tharus bear every mark of the most remote antiquity; while it is very possible that they might have for a time retired to the hills to escape the fury of the Cheros, and that they may have issued thence again when a favourable opportunity offered. Farther in most places of this district there are no traces of any people, who existed between the time of the family of the sun and the Tharus, while the monuments of the latter bear every mark of the most remote antiquity, and entirely resemble such as are attributed to the descendants of Vaiwaswata. So that it may be supposed, that they were not expelled, but only rendered tributary to the Cheros. I am however persuaded, that the claim of this tribe to be of the family of the sun is groundless; because they retain in their features strong marks of a Chinese or Tartar origin, although it must be confessed that these marks are somewhat softened, and that the faces of the men especially do not differ so much from those of Hindus, as those of a pure Chinese do. Still however, a difference is observable even in the men, and in the women and children is very clearly marked. I am inclined therefore to refer this irruption of the Tharus to the time when the Chinese Hiuentse, with the assistance of Yetsonglongtsan, king of Thibet, invaded India, that is about the middle of the 7th century of the Christian era, (*Asiatic Researches*, vol. 8, p. 112). The only prince of the Tharus, of whom tradition has preserved any knowledge, is Madana Sen, a perfect Hindu name, as is also that of his lady named Karnawati; so that if I am right in supposing him of a Chinese or mountain tribe, he must have adopted the language of his subjects. His chief priest, Rasu, is said to have been of the impure tribe called Musahar, and there can be no doubt, if the tradition which points out this priest's temple be correct, that he wor-

shipped the Budhas, as it is well known, the Chinese have done since the first century of the Christian era.

The Tharus seem from the nature of their works to have held the country undisturbed for a long time, when part of them were expelled by Rajputs, who had adopted the rules of purity ; part by military Brahmans and part by an impure tribe named Bhar, which has been mentioned in the course of my reports. The military Brahmans who were chiefly of the Domkatar tribe, seem to have been at first the most successful in seizing on the territory of the Tharus. But after a time the Bhars in most places prevailed, and drove out the Domkatars.*

Afterwards the Bhars were totally, and the military Brahmans in a great measure were expelled by Rajputs of pure birth, many of whom have held their possessions very long, but in general dependent on other countries. In particular it would seem, that for some time previous to the Muhammedan conquest by far the greater part of Kosala was subject to Kanoj, and formed the province of that kingdom, which was called Sarwariya, and this is the only old name by which the vulgar now know the country. Although the kingdom of Kanoj was overturned, the dependent chiefs of this district, seem to have been very lately, and very imperfectly subdued by the Muhammedans ; for it would appear, that in the 40th year of Akber, when Abulfazil composed his account of India, the whole land rent amounted to 268,169 rs., of which the share paid by the vast extent north from the Ghaghra seems to have been a perfect trifle. Towards the hills some of the impure tribes retained their possessions until long after the establishment of the Muhammedan power ; for after the capture of Chetaur, about the beginning of the fourteenth century of the Christian era, when the Chauhan tribe, to whom that city belonged, fled for refuge to the northern mountains, it was found, that the country called Champaranya, including the north-east part of this district, and the north-west of Saran, belonged to an impure chief, as I have mentioned in the account of Puraniya. This chief is here usually confounded with Madana Sen the Tharu, because there are in Champaranya several monuments of that

* Dr. Buchanan supposes that the people of Puraniya called Bhawar are the same with the Bhars of this district.—[ED.]

prince; but he must long have preceded the arrival of the Chauhans, as some of his strongholds are in the vicinity of the Ghaghra, which long before that time had been conquered by the pure tribes. The principality of Champaranya was seized by the Chauhans, but traditions differ very much, even among the chiefs of that tribe, who still hold the lands, concerning the manner in which the transfer of property was made.

The pure tribes, as I have said, for some time made a powerful resistance to the encroachments of the Muhammedan kings; but as the influence of the sacred order increased, and as their increasing numbers diminished the power of the state, by their obtaining the lands, which formerly had supported fencibles (Kshatris), the authority of the Moslems was enlarged; still, however, until the English took possession in the beginning of this century, each chief lived in a fortified den, surrounded by woods and thickets of thorny bamboos; nor did they ever pay a revenue, until it was extorted by force, while the country was daily growing worse and worse. Major Rutledge, who took possession, when the district was ceded by the Nawab Vazir, most judiciously commenced his administration by destroying these strongholds, and removing all hopes of resistance to the law. The southern parts of the district have in consequence improved considerably; but the northern have suffered much in consequence of an usurpation of large estates by the Raja of Gorkha, who governs Nepal, and all the mountains of the north. The efforts of the British Government to bring about an amicable arrangement by conciliatory measures, having been attributed by the people to fear, the doubts, which have arisen, have occasioned very great distress, and driven thousands from their habitations and property; and should even the measures of government succeed, which is very doubtful, much time will be required to restore confidence and population, while the losses of the sufferers can never be compensated.

It must be observed, notwithstanding the ferocity usually attributed to the Muhammedan conquerors of India, that scarcely any family of note among the native chiefs, who possessed the country before the conquest, had become extinct, or been deprived of its lands during the long period which

followed under Muhammedan control. But that, during the Hindu government, each change had been followed by the complete destruction or banishment of the family that was subdued. Although many of the chiefs pretend to be descended of the family of the sun, none of these allege, that their ancestors have retained uninterrupted possession; on the contrary they all admit, that their ancestors had retired to the west, from which they again returned, after an interval of many ages. The Cheros or other immediate successors of the family of the sun have entirely disappeared, as have the Siviras, by whom they were succeeded. A few Tharus still remain on the skirts of the hills, reduced to ignorance and poverty. The military Brahmans in most parts have become entirely extinct, except near Behar, where the support of their warlike brethren in that province has enabled one or two families to reserve a little property. The Bhars, who co-operated with the military Brahmans in destroying the Tharus, have suffered still more, and are reduced to a few miserable families, who live in the skirts of the forests by collecting the natural productions of these wilds. It is also to be observed, and I think to be much regretted, that the operations of our systems of finance and law have done more in twelve years to impoverish and degrade the native chiefs, who succeeded the impure tribes, than the whole course of the Muhammedan government.

CHAPTER III.

TOPOGRAPHY OF THE DIVISIONS OF THE COUNTRY.

DIVISION UNDER THE KOTWALI* OF GORUKHPOOR.—Except what has been cleared about the cantonments and the houses of Europeans, which may be about one-fifth of the division, and the town, which may occupy as much, the whole is overwhelmed with mango plantations, which in some places have begun to decay, and are intermixed with other trees that have sprung up spontaneously. The town therefore contains almost the whole population, and is nearly a mile each way, besides the cantonments, which are on its west side. It is situated on some high land upon the left bank of the Rapti, a fine navigable river, but only a corner of the town is adjacent to the bank, the extent of high ground being there small, and widening farther back from the river. The situation, however, is good and healthy, and would be more agreeable, were the forests and plantations cleared away, as they exclude ventilation, occasion many muskitoes, and harbour great numbers of monkeys, which are exceedingly troublesome; but the natives would object strongly to any such measure; and it has been by an act of power, that the magistrates, since the English took possession, have cleared even the town, and the space necessary for the cantonments.

In 1805 an estimate was made, and the town was then supposed to contain 4568 houses. It has increased since, and by a list given by the chief man of each ward (Mahal), it is now supposed to contain 6121 houses, at the rate of about $7\frac{3}{4}$ persons for each, besides Europeans and soldiers and their followers. The buildings are very mean, and the streets in general are crooked, dirty, and filled with impediments; but they are not so narrow as in many Indian towns. The houses, with respect to the streets, are placed very irregularly. Ten, besides those of Europeans, are of brick with flat roofs, seven of two stories, and three of one story; 200 are

partly of the above fashion, and partly have tiled roofs; one house in 32 may have brick walls, but the roofs are entirely tiled; one in eight consists of mud walls two stories high, and all these have tiled roofs, except about five, which are thatched. Ten out of 16 are mud walled huts covered with tiles; three out of 16 are mud walled huts thatched; and one out of 16 is a thatched hut with walls made of hurdles. Many of the mud walls are exceedingly rough; but some are neatly smoothed, and a few painted with grotesque daubings. When new, like others in this district, the tiled roofs are uncommonly neat; but they are very soon spoiled by the monkees, who from their insatiable curiosity, and restless mischief, turn over the tiles, and render the roofs the most unseemly and useless in the world.

There are two mosques of some size, but one is a complete ruin; and the other, although still frequented, is ruinous, and has never been any ornament to the place. It is indeed the heaviest piece of brick and mortar that I have ever seen. The Imam Vara, intended to commemorate the sons of Fate-mah, and built by Suja Uddoulah, is handsome and large, and is kept in excellent repair by a person who has a large endowment. It would be very ornamental were it not surrounded by a chaos of filth and misery that adheres to its very walls. The fort called Basantapoor, on the banks of the Rapti, is usually said to have been built by Kazi Khulil-Rahum, who was governor of the district (Chuklahdar) about 150 years ago; but it is mentioned by Abul Fazil as existing in the time of Akber, and could only have been repaired in the time of that prince's great grandson. It continued ever afterwards to be the residence of the chief officer of the district; but when the English took possession (1802), the fortifications had become ruinous. Major Rutledge pulled down a part, and built some rooms in the European manner, but still it is a very sorry place, although it serves the collector as an office and treasury. Round the town the magistrates have made some good roads, and the houses of the Europeans are scattered on the east, south and west sides of the town, especially on the last, where the military cantonment and jail are situated. I have seen no station where the houses of the Europeans have so poor an appearance, or where the grounds about them are so destitute of ornamen

The name Gorukhpoor is no doubt derived from the personage named Gorakhnath in the vulgar language, and Gorakshanath in the Sangskrita, who is said to have resided some time at the place performing penance. The fables which his followers relate concerning this person are so extravagant, from their supposing that he is the only true God who has always existed, that nothing satisfactory can be derived from this source concerning the duration of the town of Gorukhpoor. It is supposed by his disciples that he resided here all the silver age, and that the Newars, who now occupy Nepal proper, were then in possession of the adjacent part of the country. No monument however of this people is shown in this district, nor among them did I ever hear that they had been addicted to the worship of this person, and I suspect that this is a fable invented since the family of Gorkha obtained possession of Nepal. It is very possible that the ancestors of this family may have received its tutelary deity from this place when the mountaineers or Tharus were in possession; for, although called Rajputs, there is little doubt of this family having been originally barbarians (Mlechhas) of the mountains. I should have supposed that this religion and the name of the place had been derived from the Gorkhas, who are supposed to have preceded the Tharus in the eastern parts of the district, and who were probably the same with the Siviras; but I see no traces of that people about the place, nor is there indeed any building or image in the division that can pretend to be a relic of antiquity, and the Mahanta, or priest of the temple of Gorakhnath, acknowledges that it had been long concealed, and was only disclosed to sinners about 400 years ago. The town before the time of Akber had become of note, as it was then the chief place of a district (Serkar).

One of the Mahomedan mosques, which has now become entirely ruinous, is near the fort, and has been partly built of stone, rather neatly carved. From an inscription on the gate it would appear to have been built in the year of the Hijri 922, which is probably about the time that the fort was first erected. The mosque now frequented is called the house of God (Khodai Musjed), and, as I have said, is a most clumsy building, and rather ruinous, although it was erected only 150 years ago by the person who repaired the

fort, and has been since repaired. The office of Khadem was first held by a saint named Shah Maruf, whose descendants in the 11th generation now hold the office, and are the chief Pirzadahs in the place, having multiplied to five houses, and being well endowed. This mosque had also attached to it a priest (Khutib) and crier (Nuzim), whose offices were hereditary, and endowed by grants of land from the kings. The last of the criers having died without heirs, the office has been discontinued. The priest performs Nemaz on Fridays, and on the Id and Bukurid. From 5 to 10 people perform Nemaz here daily, and a few more on Fridays. At the Id and Bukurid from 500 to 700. Both Hindus and Moslems make offerings when they marry, or when in distress. The keeper of the Inamvara, Shah Roushunali, has large endowments. He is a native Persian, now very old, and exceedingly reserved towards infidels. He seldom resides in the Inamvara, but usually supports there from 15 to 20 Fukirs, all unmarried, as he himself is. During the 10 days of the Mohurrun these distribute daily from 25 to 30 *mans* (each $113\frac{3}{8}$ lb.) of boiled rice and pulse (Khichri) seasoned with butter, salt and spices, and from 4 to 5 *mans* of sugar and molasses in sherbet.

A saint and martyr named Sellar Musyud Gazi resided here some time, but is buried at Baharaich in the dominions of the Nawab Vazir. For a long time, however, 50,000 people have annually assembled on a field near the Rapti, to celebrate his memory. Lately two monuments (Rouzahs) have been erected at the place, one by a shoemaker (Muchi), the other by a huckster (Daphali), and both begin to have some profit. The assembly is on the first Sunday of Jeth, and is what the Muhammedans of Bengal call the marriage of Gazimiya, and no festival except the Mohurrun is more generally in use on the banks of the Ganges, owing probably to the saints having been the father of Firoz, king of Delhi.

A monument has been built here in commemoration of Shah Budiuddin Mudar, who founded an order of religious mendicants, and was in high repute as a fanatic about the time when Timur invaded India (A. D. 1398). This saint is buried at Mukunpoor near Kanpoor, but at the monument here from 2 to 3000 people assemble on the day of the saint. There are besides about 200 small brick Musjeds, which

name is given to every place consecrated to religion, such as places of prayer, tombs of holy men, &c. At three or four of them one or two people pray daily. Few of them have keepers (Khadems), and none of them any other kind of priest.

The chief place of worship among the Hindus is the (Chaura or Sthan) seat or place of Gorakhnath. The buildings are not large, but are neatly kept, and have every appearance of being quite modern. The Yogis, who are the owners, do not deny this; but point to the place where the god sat during the silver age, as the object of worship. There is no image. The chief priest is called a Mahanta, and he keeps with him about 20 Yogis. He has three entire Mauzas, and three detached portions free of assessment, and from 200 to 250 people go every Tuesday to make offerings; some of them are Muhammedans. There are besides two fairs (Mela). On the Sivaratri 10,000, and on the Dasahara of spring 4000 assemble. The temple is situated a little way north from the town, and near it is a pond dug by persons unknown, or rather it is pretended, miraculously formed. It is called Mansarawar, and many who repair to the seat of Gorakhnath, bathe in it as they return. Some neat new buildings are erecting near it for a convent of Ramanandis, who seem to be thriving. An attempt has been made at this place to introduce to notice a Sivalingga, placed there by the Emperor Vikrama; but the plan seems to have failed.

A certain scribe named Madhavdas, who once had the management of the revenue, has lately dug a tank, which he calls Suryakund. In order to sanctify his work, he incurred a considerable expense in collecting water from the most celebrated Tirthas. This, it is supposed, has answered the purpose, and about 2000 people, mostly women, bathe in the pool on the 6th of the increasing moon in the month Bhadra. There are about 10 Linggas, but all have not temples, nor is any of them noted. There is a place dedicated to Hathi devi, and the property of two women, one of the sacred order, the other a maker of garlands. The former keeps the image in her house; but every Monday brings it to the place of worship. In the month Bhadra she receives the offerings, on every occasion, of from 200 to 400 votaries; but in other months from 10 to 20 only attend. A Bengalese Brahman

has lately built a temple of Kali for the use of his countrymen, who seem to think that this deity presides over Englishmen, and that by worshipping her the important favour of these conquerors may be secured. No ghosts are worshipped here, the citizens indeed scoff at even the Brahmadevatas, the most formidable of these spirits.

MUNSURGUNJ.—This jurisdiction contains above 800 square miles, and may be divided into three portions, that differ much in appearance. On the bank of the Rapti is a tract, which in the rainy season is inundated, and part of it so low as to retain a good deal of water even in the heats of spring. This forms the Ramgarh near Gorukhpoor, which at the commencement of the fair weather, when the floods have just retired, may be six miles long and three broad. The water even then is not deep, and it is overgrown with weeds, and in the shallower parts with aquatic trees. As the season advances the water diminishes, and the vegetation increases, and in spring the former is very dirty. It abounds in water birds; but the fish are not good. In the dry season the low lands near the Rapti look rather dismal, having few trees, and too much being covered with long withered grass or reeds; but they are very fertile, although not above a fourth part of them is occupied. East from this low tract is a great forest, occupying almost a third of this central mass of the district. East from the forest the country is very beautiful, consisting of fine plains intermixed with numerous plantations. The plains in many parts are kept clear and neat by the custom of fallowing, it being usual to cultivate each field three years, and then to allow it a fallow of almost an equal length. There is however too little variety in the plantations, the mango being every where too predominant, although there are a few bamboos and palms.

In the whole of this extensive division no habitation has walls of a better material than clay, and only ten have two stories. These are covered with tiles, as are 50 huts; all the others are thatched, and some of them with stubble; $\frac{1}{4}$ of the huts have mud walls, and $\frac{1}{8}$ have walls made of hurdles, the place where the people cook being plastered with clay. As the thatched roofs in this district are more rude than any that I have yet seen, architecture is no ornament to the country.

Kaptangunj (Captain's Town) and Pipraich are the only places that can be called towns. The former contains about 250 houses, or rather huts; but some of them are tiled, and for its size it carries on a good deal of trade, Pipraich is somewhat better built; but it is said contains only about 100 houses, although, so far as I can judge by passing through, I should think, that it contains at least twice that number. The division is so extensive, that the people at the office of police knew very little of the remote parts, and it is possible that several places of worship and antiquity may have escaped my notice.

The chief place of worship among the Muhammedans is at Itaya, 4 coss north and east from Gorukhpoor, in the forest. It is a small monument dedicated to a saint named Abdul Kader Huzrut Gous Lazem Dustgir. He was buried at Bagdad, but he fasted 40 days and nights in the forest here, and the keeper says, that he is the saint's descendant. As such a fast is considered by the people here as rather an ordinary exertion of holy men, the keeper, in order to enhance the merit of his monument, has brought a brick and lamp from Kichhauchha in the dominions of the Nawab Vazir. He has 100 bigahs free from assessment, and from 1000 to 1500 people assemble on the day of the long-named saint. The Hindus have no place of worship at all remarkable, or that attracts an assembly. There are six small temples of Siva, and 50 images of the great god are placed under trees. There are six or seven places (sthans), where his spouse is worshipped under the name of Devi, but two only have images, nor is there any temple. Every old established village has two open places (sthans) of worship. One is dedicated to the Dihuyar, or village deity, whose priest is of the dregs of impurity. In many places this deity is anonymous. In others he is some ghost of low degree, such as Bhiu Raut, Baghaha, Samardhir, or Kasidas. The other is dedicated to some ghost of the sacred order, and his priest is the Brahman of the village (Ganguya Brahman).

The chief monument of antiquity is a little way above Gorukhpoor, at the junction of the Rohini with the Rapti. It consists of a large elevated space, the greatest length of which is from east to west. The greater part rises pretty high, and consists of bricks mixed with soil. The surface

of this is rather uneven; but it looks as if it had consisted of two large buildings separated by a ditch. The traces of fortifications, round the portion next the river, are not distinct nor certain; but the eastern building has evidently been surrounded by a ditch close to its walls. To the east of this, beyond a small water course, are many small detached heaps, which have probably been houses for the accommodation of the Raja's attendants. On the whole, the place seems to have been a large brick castle with the central part strengthened by a ditch, and it has the appearance of very considerable antiquity. It is called the Domingar or the castle of the Domlady. The Doms are a tribe in the lowest scale of impurity, and some imagine, that these people and the Bhars, little better, expelled the Tharus; but better informed persons, I think, say, that the owners of this fortress, and vicinity after the Tharus, were the Domkatar Brahmans or Bhungihars, who have been particularly described in the account of Behar. They were here dispossessed by the Sirnet Rajputs. The Domkatars are now extinct in this part of the country, but the tradition here is, that they were impure livers, so that the rules of impurity in living, now observed, seem to have been introduced by the Sirnet, who have held the country between 40 and 50 generations. On the western part of Domingar are the monuments of two Muhammedan holy men: both are brick buildings, and that lowest down is pretty large. Both are quite ruinous, but a few occasionally attend them.

In this division may be traced twenty or thirty old mud forts, which were built in order to keep off the incursions of a mercantile vagrant tribe called Bangjara. These Bangjaras were in the habit of coming in great hordes, with men, women, children, and cattle, under the pretence of trading; but, wherever they found the country defenceless, they plundered, and were not repressed until a few years before the English government, when they were severely chastised by Raja Sarbajit of Bangsi. At Rajdhani or the royal city, south and east from Gorukhpoor about seven coss, are said to be the ruins of a fort built by a Kasi Raja, although others attribute it to a Sakarwar Rajput, who held the country, before the arrival of the Sirnet. It is in a part of the division, that is detached in Gajpoor, and about four coss

from that place. It is called Sahankat, and is said to be a rampart of brick about a coss round, and very like the old fort at Rudrapoor, and like that overwhelmed by forests; nor do I see any reason to doubt, that it was built by the same person who built the Sahankat near Rudrapoor, which every one attributes to a Kasi Raja. And it must be observed, that the Sirnets deny altogether the story of the Sakarwars, and claim to themselves the honour of having expelled the impure tribes.

PARRAONA.—This also is a very large division. A little land near the Gandaki is yearly inundated, but in general this is an elevated level territory, with however some high narrow banks, that wind for a considerable way in various directions, and considerably add to the beauty of the prospect. A long narrow forest, containing many mimosas and other prickly trees, and rather stunted, winds obliquely through the middle of the division in its southern part, and towards the north runs along the frontier, but is not ornamental. The remainder of the country is clear, with very numerous plantations, among which the fields wind in beautiful lawns, especially near Parraona, where the proportion occupied by plantations is enormous. The custom of fallowing is adopted here also, and renders the appearance of the country more beautiful by keeping down rank vegetation.

There are no large lakes; but the south side of the division is very easily watered, the springs being very near the surface. The owners of land have three houses of brick. That of the Parraona family, the only one that I saw, is a small castle at a corner of the town, and is very ruinous, though still inhabited. There are 75 mud walled houses of two stories, of which five are covered with tiles, and 70 are thatched. Of the huts $\frac{9}{18}$ have mud walls, and of these 10 are covered with tiles, and 200 have wooden doors and window shutters. The remainder are thatched, and, if they have any door, it is a mat to shut the only aperture in the hut, except the crevices in the roof; $\frac{1}{18}$ differ from those last mentioned in having their walls made of hurdles, the place for cooking being plastered with clay on the inside.

Parraona, when I saw it, contained about 700 houses. A few had two stories, and a few were tiled, but by far the greater part consisted of miserable thatched huts. The

Raja's castle occupied one corner, and the whole had been surrounded by a ditch and bamboo hedge. Last year it had suffered much from fire, on which occasion about 200 families retired to the Saran district; and, on the day after I left it, another very destructive fire took place, which will probably occasion a similar desertion, although Saran is overstocked with people; but those near Parraona are dissatisfied with the present management of their country. The town had considerable manufactures of sugar, nitre, and cloth, and advances were made from the Company's factory at Gazipoor for the two latter; but those for cloth have for two years been discontinued. Simra contains about 100 houses; no other place deserves the name of a town.

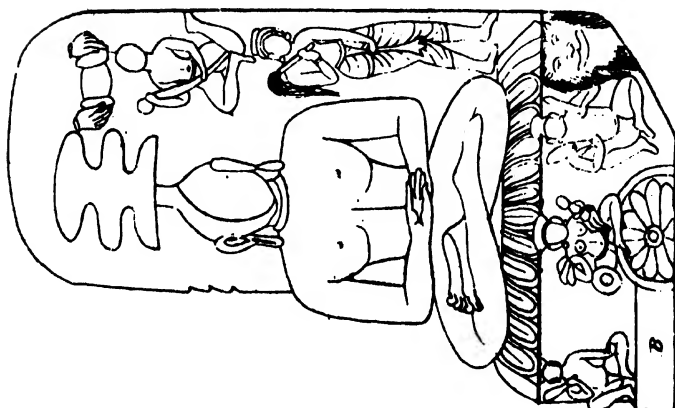
The Moslems have no place of worship at all remarkable; a monument of brick dedicated to Shah Burhan, about four miles east from Parraona, attracts a few votaries every Thursday night. The chief religious assembly of the Hindus is at Bangsi-ghat on the great Gandaki, where 50,000 bathe on the full moon of the month Kartik. At Kaharaliya, south and east from Parraona about 3 coss, there was about 15 years ago an image of the great god placed under a tree, and called Kubernath. No one knew how it came there, and it attracted little notice, until an Atithi covered it by a small temple of brick, and propagated an account of its power. Five thousand votaries now attend at the Sivaratri, and from 500 to 700 in the month Vaisakh. At Pureni south and west about 6 coss from Parraona, there is a place (sthan) dedicated to the worship of the goddess (Bhawani), where 4,000 people assemble on the Dasahara of spring. There are other 10 places dedicated to the worship of the goddess, and 50 Linggas, of which 10 have small temples of brick. Every old mauza has a place dedicated to the worship of some ghost of the sacred order, with a kindred priest annexed. Those of whom I heard are Harirama Misra, and Govinda Vama Misra. Very few devils of lower rank presume to intermeddle with village affairs. About half-a-mile south from Parraona at Chhauni, which during the Nawab Vazir's government was a military station, there is a very considerable heap of bricks now covered by soil and trees, and of a conical form. It extends about 224 feet from east to west, and 128 from north to south. It is said, to have been the temple where Rasu,

the Musahar, who was family priest of Madana Sen, was wont to pray, nor is there any reason to doubt the tradition. I presume that it has been a solid temple, because on the top there is no cavity except a trench, that by orders of Sakhatullah, a Tahasildar, was dug about 20 years ago in search of materials for building. When a good many bricks had been taken, several images were found, although the workmen had not penetrated into any chamber. On the images having been found, the work was abandoned as impious. Some of the images were buried again, one remains near the trench, and some have been removed by the Hindus to a small terrace at a little distance from the ruin, where one of them has become an object of worship. The image remaining near the trench (plate 1. A.) represents a male with two arms. He has a male and female attendant, and on each side is supported by two Buddhas. The one which has become an object of worship, and has been placed on the terrace by the name of Hatli Bhawani, is evidently a Buddha, with a triple umbrella over his head (plate 1. B.) When the Hindus erected this male image as a representation of a goddess, which might have excited the smile of a philosopher, the wrath of a Fukir, belonging to the military corps then at the place was kindled, so that he drew his sword and smote off the face. This image is supported behind by several fragments, and a small image of a Buddha seated in the usual posture. By its side has been erected an image (plate 1. C.) resembling those called Vasudev, Lakshmi Narayan, Gadadhar, &c. in Behar.* I requested the Thanahdar to employ people to dig a well from the centre of the top, and to sink it from thence to the level of the adjacent plain. This could not be done while I remained on the spot; and after digging about 5 cubits, the workmen came to a small pavement of stone, on which they found some bones, whereupon they desisted. These bones probably belonged to some Muhammedan, who had been buried on the ruin.

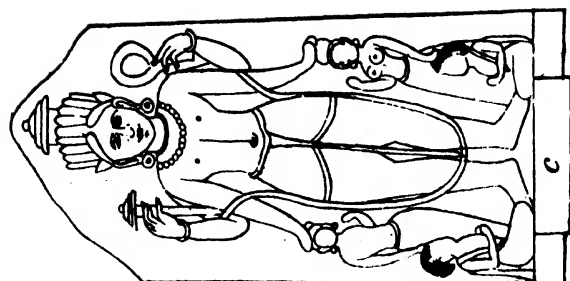
About five miles east and south from this ruin at Kateya, it is said, Madana Sen had a fort. What are shown as the remains, consist of a small square place surrounded by a slight ditch, and earthen rampart, which has probably been planted

* See Vol. I. Plate IV. No. 3. Plate VII. No. 1.

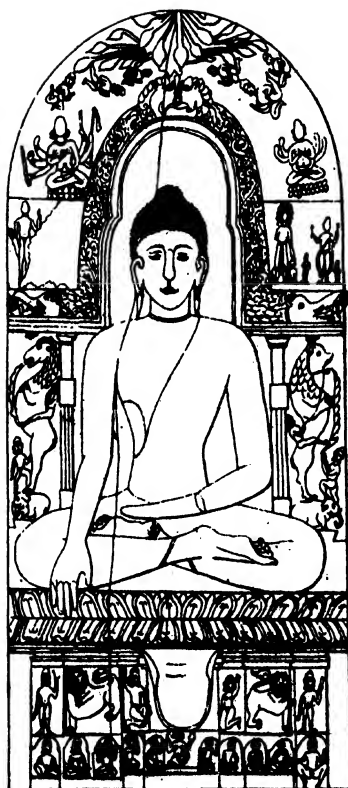
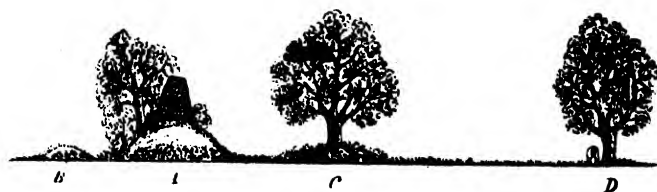
2.



3.



Images from the Ruins at Kaleyā Olā Temple near Porrauna.



ॐ नमो भगवते वासुदेवाय ॥
- पवनतः - ॥

with a bamboo hedge. Within are a few scattered bricks, nor has the place any resemblance to the great works of the impure tribes, but entirely resembles the modern simplicity of the dens, in which the Rajas of pure birth skulked. There are besides about 20 such old forts, which were useful not only to secure the Rajas from the petty vexations of revenue officers, but from the attacks of the mercantile robbers named Bangjaras, who, during the governments of Suja-uddoulah and of his eldest son, were very troublesome.

KESIYA.—Is a long narrow jurisdiction of small extent. This division in its appearance entirely resembles the southern parts of Parraona; except, that the woods are confined to the eastern boundary, and that the extent of plantations is much smaller in proportion. It contains no marshes or lakes of considerable size. There is no house of two stories, nor is any built of bricks; $\frac{8}{10}$ of the huts have mud walls, and 15 of them are covered with tiles. The remainder is thatched with grass, and very few have wooden doors: some are thatched, and have walls made of hurdles, which near the fire-place are plastered on the inside with clay.

Kesiya, where the office of police is situated contains about 100 huts, of which a few are roofed with tiles. No other place deserves the name of a town. About a mile west, a little southerly from Kesiya is a conical mound of bricks, which in the neighbourhood is called Devasthan, or the place of the goddess; because under a tree growing on the mound is a place, where as usual in this district, the natives attempt to gain the favour of the deity by offering rude images of elephants made of potters' ware. This mound, except in being covered by trees, and in wanting a modern building on its summit, has a strong resemblance to that at Nij Kasi near Benares, and in the same manner as at the ancient temple of the Buddhas; there is here also, at about 400 yards west from the mound, the ruin (plate 2, A,) of a solid temple, of a circular form, built indeed entirely of brick, and much smaller and farther advanced in ruin than that at Kasi; but in other respects very similar, and especially resembling it in being near the east end of a considerable space covered with heaps of broken bricks (plate 2. B C.) The people have no tradition concerning the time when this building was erected;

but say, that the Dewhara was the abode of Matakumar, a person of the military order, and that, when he was flying from his enemies, he was converted into stone. What is shown as this miraculous stone, is a large image of a Buddha carved on a block of stone lying under a tree, east from the ruin (plate 2. D). This was probably the chief image in the temple, and it has been thrown, where it now is, by its enemies, which is probably the only foundation for the story of Matakumar. When the image was discovered, a Raja of Parraona gave a Brahman some land, to induce him to act as a priest, when the people in the vicinity make offerings, which are besides worth two paysas each to this servant of the heterodox Buddhas. He is too ignorant to know any thing of their heterodoxy, nor, indeed, had he ever heard of their name. The image, of which a drawing accompanies the view of the ruin, has under its feet a scroll, on which has been an inscription now very much defaced, so that only the first line is legible. It is said to be 180 Rama Rupa Ramu Ray. The figures probably refer to the year of some era, but of which it is impossible to decide. The people think, that from the words we are to infer, that the image was made by a certain Ramu Ray, the son of Rama Rupa. It would be difficult to decide, whether we should attribute this monument to the Kasi Rajas, to the family of Parasu Rama, or to the ancestors of Madana Sen, all of whom are said to have lived in the vicinity. As, however, I can find no such personage as Ramu Ray, the son of Rama Rupa, in the genealogies of the Kasi Rajas, and of the descendants of Parasu Vama, it is probable that the founder was rather a Tharu.

BELAWA.—This is a jurisdiction still smaller than Kesiya. It is better cultivated than most parts of the district, and the plantations are more moderate than usual; but still more numerous than is required for profit, and abundantly so for ornament. The country is rather uneven, in some places rising into swells, and in others very low, and copiously supplied with water, so that it is naturally rich and beautiful; but the custom of fallowing does not prevail here, and most of the waste land being covered with long withered grass, looks dismal.

No house is built of brick, nor contains two stories, and

only five of the huts are tiled. The other roofs are thatched. Three-fourths of the huts have mud walls; those of the remainder are made of hurdles. Belawa is a poor small place, nor in the whole division is there any thing that can be called a town.

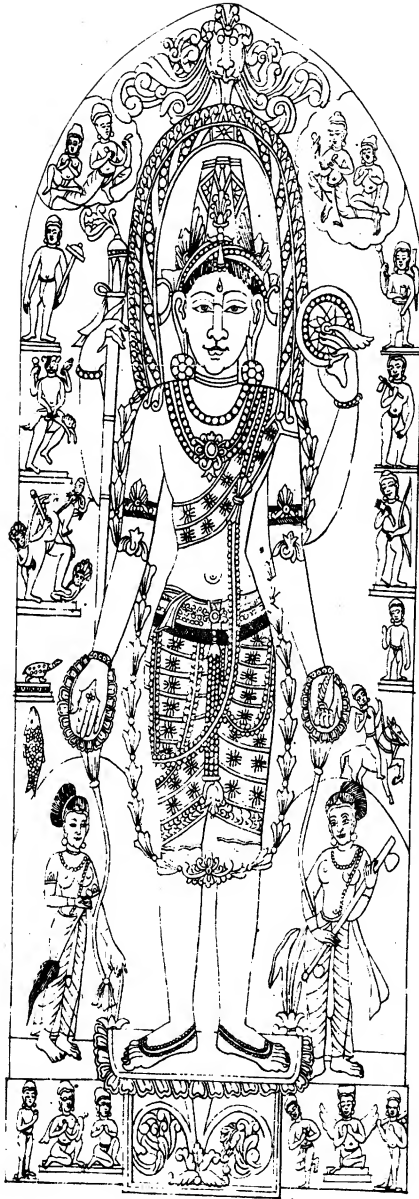
In the Mauza of Mandarapali, on the bank of the Dohar, about three miles from Belawa, is an old temple, now very ruinous. It has been a quadrangular terrace, the sides of which were supported by a brick wall, three or four feet high. On the area have been built four small pyramidal temples, without porches, and the upper parts of the whole have fallen. The chamber of that farthest south has been entirely filled by rubbish; but on this have been placed the fragments of the image so common in Behar, which represents an enraged female, assisted by a lion in destroying a man, who springs from the neck of a buffalo. Whether or not this was the image worshipped in the temple, it is impossible to say. The walls of the chambers in the other three temples are entire. In the largest are two images, but both detached from the walls, nor is there any thing to show, whether they were originally placed in the temple as objects of worship, or whether they have been found among the ruins, and were at first intended merely as ornaments. The latter is, however, probable, as a half of another, exactly like the largest, is lying on the outside of the door. Both those in the inside are evidently intended to represent the same personage. The largest is called Rama chora,* the son of Rama, and from thence it may with some probability be supposed to represent Ramu Ray, the son of Rama rupa, who erected the image of Buddha, near Kesiya. The image resembles those called Vasudev, in Behar, but on the list round the stone, from which it has been carved, are the ten incarnations of Vishnu, with several other figures. The smaller image is exactly of the same form with the larger, but wants the figures on the list. In another chamber of the temple is a loose stone, containing the usual figure of Hara, with Gauri seated on his knee, and attended by the bull and lion, that is so common in Behar. The same figures, but much defaced, are represented on a stone lying in a small temple. Under a large tree at the N.W. corner of the terrace just now described, is a Lingga,

* See Plate iii.

and N.E. from thence is a smaller square terrace, on which has been a small pyramidal temple, like the four on the greater terrace. It now contains a Lingga. These two Linggas are now the objects of worship; although, when the temples were entire, they could, from their situation, have been only objects of a secondary consideration. A Brahman is attached as a priest, and about 250 votaries assemble at the Swaratri. Many people do not like to worship the ghosts of either the sacred order (Brahma devatas), or those of the impure tribes, or the low deities of mauzas; but several villages are provided with places and priests for those kinds of worship. The place that attracts most sacrifices is that of the goddess (Devi), who protects an old fortress called Bawan Maricha, that is, the 52 bastions, or Hetampoor. This fortress has been a square, surrounded by a brick wall, very high and thick, as its ruins now form a very considerable mound, for no part is standing. There are no traces of a ditch, nor of any considerable buildings that might have been within, so that this square area would seem to have been a mere military station. At the east end, however, where the only gate has been, are the remains of many works that may have been the Raja's house, and these are, I presume, what are called the 52 bastions; for I see nothing on the other sides that could be called such. Among the ruins of these works, is the place dedicated to the tutelary goddess (Devi) of the fort, by a certain Rasu, who was chief priest, or enchanter, of a certain Tharu prince, to whom the fort belonged. The people here have no knowledge of the Raja's name; but in other places it is stated, that Rasu was priest of Madana Sen. last prince of the Tharus. All those in distress have ever since applied for assistance, by sacrifices, and offerings of elephants made of potters' ware; but the priests for five generations, have been Brahmans. The present occupant alleges, that a surgeon at Gorukhpoor having committed sacrilege, carrying away from the ruin some bricks to build a house, incurred the wrath of the goddess, who burned his house, and killed his lady; but, I believe, that there is no sort of foundation for any such accidents having happened.

There are other twenty small ruins attributed to the Tharus, from whom the Visens, descended of Parasurama, recovered the country, but lost it again to the Pamar tribe, which

ASIANIC SOCIETY



Rama. Chesa non-Pelawa

London 1885. V. H. Allen & Co. "The Illustrated Hindu Mythology"

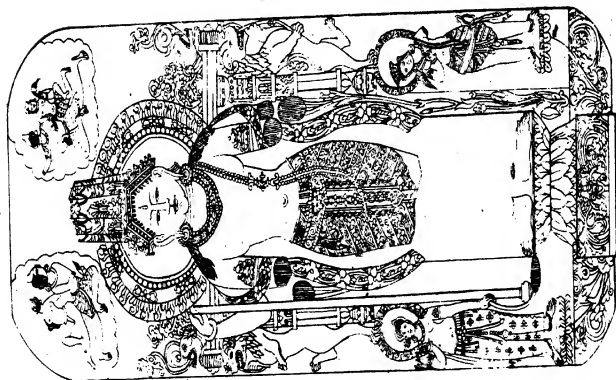
had several small forts, when Major Rutledge took possession. One still remains at Belawa, and consists of a ditch, and earthen rampart, with a strong hedge of thorny bamboos on the counterscarp.

SELEMPoor MAJHOLI,—Is a very long and narrow jurisdiction, which winds round the north and west sides of Bhagulpoor. It is a very beautiful country, with numerous plantations. The lawns between are open, and in the greater part waste, and covered with short grass. The cultivation is chiefly confined to a corner projecting east from Selempoor, into the district of Saran, by which it is surrounded on three sides. There is a brick house at Majholi belonging to the Raja, but it has become ruinous, the family usually residing on its estates in Saran. Thirty houses, with mud walls, have two stories. Of these ten are covered with tiles, and twenty with thatch. All the huts have mud walls, and 250 of them are tiled; the others are thatched.

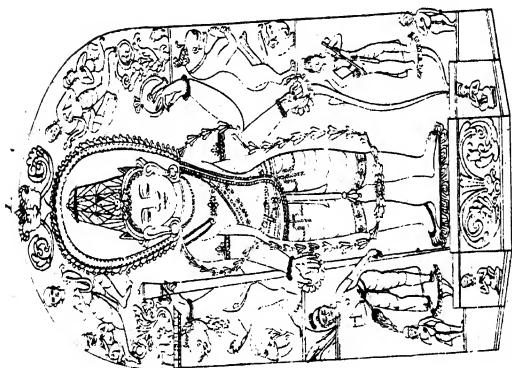
Selempoor is a corruption from Islampoor, so called from a Raja who was converted to the faith, and took the name of Islam Khan. The original name of the place was Nagar. It contains about 80 houses only; but Majholi, on the opposite side of the Gandaki, contains 200, and the two places are usually considered as forming one town, the one being the Muhammedan, and the other the Hindu part.

Bhingari, Kaparwar, Pipra, and Baghel, contain each about 100 houses. The chief place of Hindu worship is at Sohanag, where there is a temple of Parasurama, whose ancestors lived in this vicinity, and whose descendants are still supposed to be its owners. The priest is a Bhat, and about 1000 votaries assemble on the 3d of the moon, in Vaisakh. I could not conveniently visit this temple, which I regret much, as from the plan drawn by the people whom I sent on purpose, it would appear that there has been here a work of some size, and probably of considerable antiquity. From the account given by Vishnu Prasad, who drew the accompanying plan and figures (Plate 4, A and B.), it appears that there is a very considerable old tank, which, however, contains much water, covered with Nelumbium, but by no means approaching to a state of obliteration. Towards its S.W. end are traces of a brick Ghat, or stair, quite destroyed. Immediately west from this, and near it, is a quadrangular heap of bricks, which

the painter thinks may be 24 feet high, without any cavity on the top, or remains of walls. Still further west from this is the foundation of a large quadrangular building consisting of broken bricks, without any wall remaining. It is 4 or 5 feet high, and is 300 feet from east to west, by 200 feet wide, but the west end is rather irregular. Adjoining to the east end of the south side of this platform are the remains of another 200 feet square, and of the same elevation with the greater, only that a band 3 or 4 feet higher than the general surface, crosses it towards the south end. Between the east end of the great platform, and the high mound near the tank, is a small heap of broken bricks on which is placed an image exactly resembling that called Parasurama. West 200 feet from the north-west corner of the great platform is a larger heap of bricks 7 or 8 feet high. There are two others west from the south-west corner of the smaller platform, and a fourth on the side of the tank north from the old stair. Adjacent to the west end of the great platform is a small modern one of very little elevation, and on its sides are two small modern temples: that on the west side contains a Lingga; that on the south contains four images, three of them of exactly the same form (Plate IV. A.), but called Parasu Rama, Vishnu, and Bhawani (goddess). This differs very little from the image called Jagannath at Hangsatirtha (Plate IV. C.), and no attention need be paid to any of the names given by the present worshippers, as one of these male figures is called the goddess, a mistake very common in Behar also, where the same figure is often called Lakshmi Narayan. The fourth figure (Plate IV. B.) is called Kuber, but it has no resemblance whatever to the figures usually so called. Like the others it is accompanied by the lion rampant of Gautama; but has also the goose of Brahma, which is the emblem of the Buddhists of Ava. The tradition, which the priest has, is, that a chief of the Visens, twenty generations ago, was afflicted with the leprosy, when, coming this way, he sent his servant for some water. The servant brought some from a small pool, and immediately on drinking, the Raja was restored to health. On examining the place, from which the water came, the images were discovered, and then the tank, and the buildings now in ruin were formed. The present temple of Parasu-

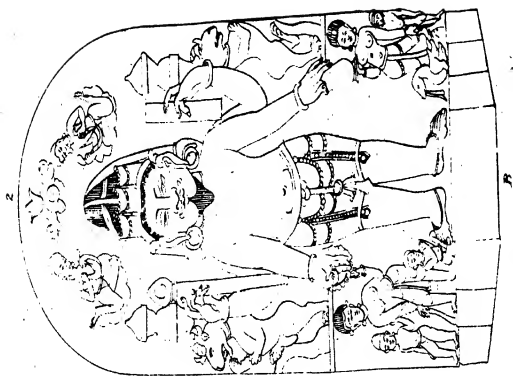


Impressum of Wanggatschen



Varosa. Ramis. (Temple at Scharang.)

London. 1838 W. E. Adams & Co. 7, Ludlow Street,
J. Neumann, Neudamm.



Pichai. (Temple at Scharang.)

ASIATIC SOCIETY

Rama and Siva are avowedly quite modern. This tradition does not agree well with what Vishnu Prasad describes. The ruin, he says, bears a strong resemblance to those of the Cheros in Behar, being in a similar state of decay, and therefore must be much more ancient than the time of the Visen chief twenty generations ago. The style of the building and the images, it must be observed, have a striking resemblance, although larger, to those at Mandarapali in Belawa, and may likewise have been the work of Ramu Ray, the son of Rama. When the images, which probably belonged to the sect of Buddha, became heterodox, they were thrown out, and afterwards discovered by the Visen chief, who named them after his deified ancestor, and other orthodox gods, and placed them on the ruin; for one of them still remains in that situation, on the small heap. The others have been lately removed to a place constructed on purpose.

At Kechuyar is an image of the goddess Kulakula, to which many offerings are made at the Dasahara of spring. Sacrifices are offered, at all seasons, by those in danger. Many villages have their ghosts of the sacred order, usually called Brittiyas, as a title, and still more have a place dedicated to Yokhar, whose priests are Brahmans, but he is here reckoned a Gramya Devata or village deity, as are also Chauwa, Goriya, Samardhir, Sokha, Sambhunath, Kasidas, Phulmati, Mahavira, and Amana Sati. This division contains no remain of antiquity worth notice, unless the temple of Parasu Rama, and perhaps at Khukhonda, three coss north from Selem poor, where there is a temple of Parswanath belonging to the Srawaks, although none of that sect, so far as I could learn, reside in the vicinity.

CHAUKI BHAGULPOOR.—Is a small narrow jurisdiction, at the south-west corner of which is a considerable island in the Ghaghra, the property of which is disputed between those of this district and the people of Joyan poor. The division is fully cultivated, better planted than Selem poor, and very beautiful. Forty houses have two stories with mud walls. Of these 10 are covered with tiles, and 30 with thatch. Fifty mud walled huts are covered with tiles; all the remainder has mud walls and thatched roofs. Bhagul poor,*

* This is not in the district of Bhagul poor, as the English reader might suppose.—[ED.]

where the officers of police reside, is a small town containing about 125 huts; but it appears neater, cleaner, and more thriving than most native towns of its size. One of the streets is wide, and has a row of sheds for the hucksters on market days. Many of the huts are very neatly roofed with tiles. Lar is a town, which contains 1000 houses, Payna has 500, Rajpooor 150, and Peri 100. These are market towns. Among places, where there is no market, Kangrauli contains 300, Gaura 250, and Barhej and Ramnagar each 200 houses. Five villages besides have from 100 to 150.

Bhagulpooor is said to be a corruption from Bhargawapooor, and it is said to have been the residence of the family of Brahmans, which gave birth to Parasu Rama, the incarnation of Vishnu; and the owners of this division, of Seleepoor, and of some adjoining estates in Saran, claim a descent from that personage. There are near the place several ruins probably of great antiquity, but nothing like the remains of what could be supposed to have been the residence of so mighty a conqueror, but it is probable, from the nature of the legends concerning him, that he was constantly in camp, and employed his power to overturn every civil authority, and to enrich the priesthood, which will readily account for the distinguished eminence to which a new man raised himself. Still, however, his immediate predecessors and his descendants were persons of consequence. Immediately opposite to Bhagulpooor, on the other side of the Dewha, and in the district of Gazipoor, is a very old ruin called Khayragar, and evidently a fortress, which may contain 30 acres, although part has suffered from the river. I should without difficulty have supposed, that this was the family residence, and that it had been originally connected with some brick work under Bhagulpooor, in which case it must have been very large, the greater part having been swept away, when the Sarayu took its present course. Of this circumstance the people here have some tradition, as they say that Khayragar was once on the Bhagulpooor side of the Sarayu. They however insist, that this place was built by Bhagadatta, king of Kamrup, when he came to the assistance of Duryodhan at the commencement of the iron age. This is very possible; nor do I wish, without evident necessity, to go against the authority of tradition.

I have already mentioned that in Selemppoor there is a temple dedicated to Parasu Rama, and several of the small relics of antiquity near Bhagulppoor are attributed to this personage. Immediately below Bhagulppoor the Dewha has laid bare some masses of brick rubbish, and this may possibly be part of the family abode, the remainder of which has been swept away by the river, but the quantity of bricks is trifling, and they are usually considered by the natives as having belonged to a mud fort built above by Sudrishta Narayan, a Kumar or younger brother of the Bhojppoor family, who made some conquests in this part of the country. Some indeed allege, that the fort originally belonged to the Visens descended of Parasu Rama, and was seized by the Pamaras of Bhojppoor, and this I think probable, and that the Visen chiefs continued to live at the ancient family seat until the incursion of the Pamaras, when they retired to Majholi. Near this fort, in a garden, is a stone pillar, which is a mere cylinder with a small flat cap, and totally destitute of elegance (*Plate 5, No. 1.*) There are no traces of buildings round it, and a considerable portion is probably sunk in the ground. It has contained a long inscription in an ancient character, which the Pandits cannot entirely read, many of the letters being of obsolete forms. The inscription is besides very much defaced, partly by the action of time, and partly by some bigot having attempted to cut through the pillar just in the middle of the inscription. A part however is tolerably distinct, and has been copied in the drawing. The zeal of this bigot was cooled before he cut half through the pillar, and, if he wrought with a sword, as is usually alleged, he must have had considerable patience to cut so far. It is however commonly believed that he desisted from terror, blood having sprung from the stone when he made a gash in it with one blow of the sword. Some say that this zealous person was a Muhammedan, others give the honour to a Yogi. This latter opinion has probably arisen from some persons having carved above the inscription, in modern characters, the words Raj Yog 1007; but this, I am told, has no connection with a person of the order of Yogis, but implies accession to the government 1007. Neither the name of the person succeeding nor the era is mentioned, and the character being very different from the other part of the inscription,

had even these circumstances been known, they would have thrown no light on the antiquity of the pillar. Many persons call it the staff (lath) or club (gada) of Parasurama; but others say that it belonged to Bhim, the supposed son of Pandu, and others allege that it was erected by Bhagadatta, of whom I made frequent mention in the account of Ronggo-poor.

At Sahiya, east from Bhagulpoor about three miles, is a temple said to have been built about seven generations ago by Raja Prātap Mal, then chief of the Visens; but it stands on a heap of bricks, the situation probably of some former temple, from whence it is likely the images were taken. It is a flat-roofed quadrangular building, with one door in each side, and an open gallery supported by three arches before that to the east. It contains eight small vaulted apartments, the four central of which it is said had each an image; but only one remains in the chamber towards the north. The priest (Panda), who is a Brahman, knows this image by no name except Thakur, that is the god, but at Bhagulpoor it was called to the Pandit the goddess Chaturbhuji Narayani, while to my chief assistant it was called the god Chaturbuja Vishnu. In fact it represents a male, and is very similar to the image called Ramachhora lately mentioned, only that under the left foot of the principal image there is the figure of a Buddha, and that the principal image is entirely detached from the block, on which it has been carved, except at the feet. A figure with similar emblems, it must be observed, is found in the ancient subterraneous temple at Prayag opposite to Pratisthan, the first capital of the descendants of the most ancient Buddha.

About six miles north and west from Bhagulpoor, near a village named Kangho, is a pillar attributed also by some to Parasu Rama, and by others to Bhim, the son of Pandu; but most people call it merely the staff (lath), and have no tradition whatever concerning the person by whom it was made. It is much more elegant than the one near Bhagulpoor (*Plate 5, No. 2*), stands erect, and is 24 feet high. The base for about four feet is a quadrangle of 22½ inches a side, and has a Buddha on its west face. The image is naked, and stands before a large many headed serpent, while there is a votary at each foot. The shaft for about seven feet is octagonal,

and on two of the faces has an inscription of 12 lines, tolerably perfect, which has been copied in the drawing. The character differs much from that on the pillar at Bhagulpoor, and still more from the Devanagri now in use, and has some resemblance to that in the ruins of Mahabalipoor-south from Madras. The upper part of the shaft has 16 sides, alternately wider and narrower. The capital is about 6 feet long, and is not easily described, but near its upper end is quadrangular, with the figure of a standing Buddha carved on each face. A large spike, apparently metallic, is inserted into the top of the pillar, and it probably supported an ornament of the same material. The pillar has stood in a small quadrangular area, which contains a well, and has been surrounded by a brick wall, and probably by some small chambers. Near it are two small tanks. One is called Purayin, or the tank of Nelumbium leaves. Beyond this is the village of Kangho, situated on a heap of rubbish, which has probably been a temple. The other tank is called Karnai, and surrounds on three sides a space, on which there is a small temple of chiseled brick, in the usual pyramidical form; but, like those at Buddha Gaya and Koch in Behar, it contains two apartments, one above the other. The door into the lower is not 3 feet high, and a window equally mean is the only aperture in the upper, which contains no image, and the temple is entirely deserted. Much of the foundation has been removed, whether in an attempt to destroy altogether the building, or in search of treasure, I did not learn. In the lower chamber I found two fragments of images, which probably had been broken by some zealot who was offended by their heterodoxy. One had represented a person standing, but only the two feet and a female votary seated at one side remained. Two persons had been standing behind the female, but only their legs remain. The other fragment contained the figure of some quadruped very much defaced, but probably intended to represent a buffalo.

BARAHALGUNJ is a very small jurisdiction, a large proportion is subject to inundation, and the water collected in the floods forms in the centre of the division a kind of lake called the Bherital, which is about seven miles long and four wide, but not deep. As the water dries up, some part is cultivated with spring rice, a cultivation that might be much increased

on the lakes of this district. On the whole the country is tolerably occupied, and the plantations for this district are rather moderate. There is no dwelling house of brick, but 50 mud walled houses have two stories, 20 of them being covered with tiles, and 30 thatched; 500 huts with mud walls are tiled, so that on the whole no division in the district has such good houses. Of the remaining huts 11 parts have mud walls, and five parts those of hurdles, and all these are thatched with grass. Barahalgunj is a town that contains 200 houses, many of which are covered with tiles. No other place deserves the name of a town.

GAJPOOR.—A large forest occupies the centre of the great mass of the division, which is on the left of the Rapti, and separates the clear part into two portions, that differ a good deal in appearance. That to the east of the forest is exempt from inundation and very beautiful, containing numerous fine plantations, with clear open lawns between, for only a small proportion is cultivated. Between the forest and the river is lower, with many small stagnant pools. This also near the forest is quite overwhelmed with plantations; but among these there is a greater proportion of cultivation. Near the Rapti a great extent is deeply inundated, is bare of trees, and overrun with dismal reeds, while very little is cultivated. On the right of the Rapti the only woods are near Gajpoor, and these are of no great extent. The country is higher than on the opposite side, and is overwhelmed with plantations now nearly wild; but among them there is a good deal of cultivation. There is no house of brick except one at Gajpoor, which was built by Raja Prithwi Pal of the Sirnet family, to which the whole vicinity belongs. It has become an entire ruin. There are 50 mud-walled houses of two stories, of which 35 are covered with tiles, and 15 with thatch: 200 mud-walled huts are covered with tiles. Of the remaining huts, all of which are thatched, $\frac{1}{4}\frac{5}{8}$ have mud walls, $\frac{1}{8}$ walls of hurdles. Gajpoor, where the officers of police reside, contains about 225 houses, is a sorry place, and is so buried in woods, that it looks still worse than it really is. Rudrapoor is the largest place in the division, and contains about 300 houses, nearly as sorry as those of Gajpoor. Madanpoor, formerly the royal residence of the Tharus, contains about 150 huts.

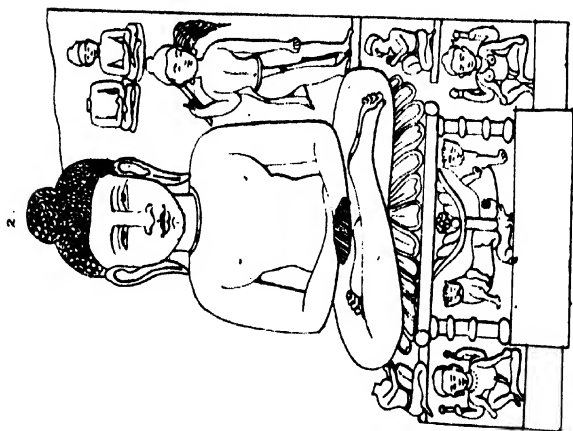
The chief place of Hindu worship is the temple of Dudnath, which belongs to a convent of Atithis of the order of Bharathis. This house has a considerable endowment in land, and besides occasional offerings, the owners clear from 6 to 700 rs. at the Sivaratri, when 2,500 votaries usually assemble. The Mahanta who has also a large herd of cattle, and a flock of people in whose ear he blows, is an ignorant impudent beggar; and notwithstanding his receipts has much appearance of poverty, although the convent is tiled, and rather better than the common huts of the country; but his whole means are squandered in keeping a Sadabrata, where he gives a day's entertainment to all that apply. The temple is surrounded by a high wall, and consists of a small pyramidal Mandir of brick very rude, and surrounded by a flat-roofed gallery with one door in each side. The image of Siva, to whom a temple of such celebrity is dedicated, of course came to its place without human aid; and in the most remote ages of the world; but according to the priests it was not discovered until after the authority of the pure Rajputs was established. A cow as usual, pouring her milk on the ground, an opening was made, and the god brought to light. It is on this account that the image is called Dudnath; and the belief of the votary is confirmed by the image being in a very low place, in consequence of the earth having been removed when it was discovered. Another account may be given, which to some will perhaps appear more satisfactory. The wall surrounding the temple seems to be built on heaps of rubbish, and there are traces of many ancient buildings, which seem to have surrounded an open court where the temple now stands, and which is of course lower than the ruin of the buildings by which it was surrounded, and which have been pretty large. The temple which the pure-born chief first built was very small, and is supposed to be included within the present Mandir, which was formed by adding to the thickness and height of the walls of the chamber. This pious work was performed by Raja Bodh Mal of the Visen tribe. The temple was afterwards repaired by Raja Rupa, the great great grandfather of the late Raja Pahelwan Singha, who died since the English took possession. The gallery was added soon after, as since that event there has been a succession of 10 Mahantas. The ruined temple, in which that of Dudnath has been

built, is probably of great antiquity, being in the centre of ruins attributed to a Raja of Kasi. Between the outer gate and the gallery is a small modern temple or chapel, in which are a Lingga, and some old images placed round. In one corner of the area round the temple is a small chamber, in which is an old image (*Plate 6, A*), representing what in Behar is usually called Hargauri, but called Devi by the chief priest, although the male deity is as usual the most conspicuous of the figures.

Under a large tree, a little south from the outer gate of the temple have been collected various fragments and images, which were discovered in the ruins. The most entire are as follows. One of the kind, which in Behar is usually called Vasudev, a Buddha (*Plate 6, B*), a Ganes, and part of a door or niche, much in style of the Siviras.

A little west from Dudnath is the south-east corner of the Sahankat, or fortress of the mighty chief, which is universally attributed to a Kasi Raja. Nor does tradition carry the possession of the country to any previous chief. The fort is entirely overgrown with forest which would render it difficult to trace the walls; and to do so would require a week's labour, which I did not choose to spare. I was told by intelligent persons, that the walls form a quadrangle of about a coss from east to west, and rather more from north to south. In the corner into which I penetrated, I saw a few small heaps of bricks, and I am told, that there are many such; but no traces of any great building. The defence, so far as I saw, has been a brick wall about six feet thick, and probably very high, as its ruins form a high wide mound. On the north-east and south sides has been a ditch; a small river ran along the west face. This, it must be observed, was probably the chief town of the Kasi Raja, while his residence was at the Sahankat in Rajdhani Mauza. The two Sahankats may be about seven miles distant from each other.

East and south from the south-east angle of the Sahankat in this division, are many heaps of bricks and tanks, including Dudnath, and extending to a very considerable distance. The whole is called Hangsa Tirtha, or the sacred place of the goose, the emblem of Brahma, whom I take to be the same with the Maha Muni of the sect of Buddha. These heaps and tanks from their form, and from the number of images that

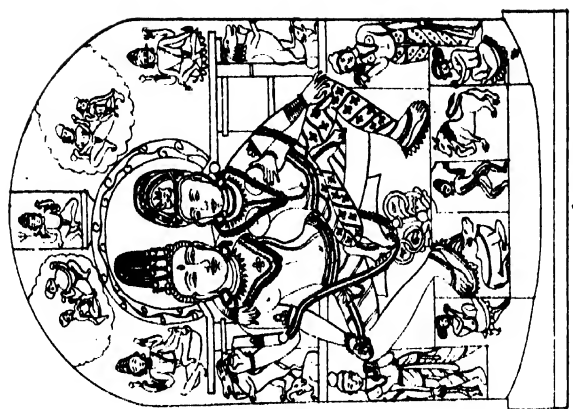


B.

Image at Dudnath.

London 1836. W. H. Allen & Co. 7.

— "Vishnu's" London



A.

Image at Dudnath.

ASIATIC SOCIETY

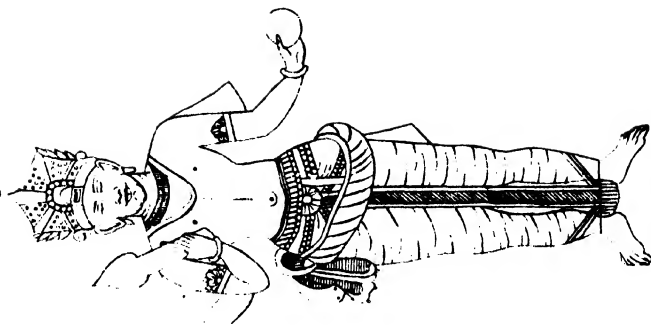
have been discovered in them, I have no doubt, are the ruins of the places dedicated to religion, that belonged to Kasi Raja, as is usually alleged. It is said on the spot, that the founder was an associate of Karusha, a prince of Kikat, who pretended to be the Krishna, and was supported in this claim by Kasi Raja, until both were killed by the true Krishna. When Kasi was killed, his head rolled of itself to the holy city, whose name he bore, for he was a saint. He had intended to have removed the seat of religion from Kasi to Hangsa Tirtha, and as the people here say, to have erected in the new city 100,000 Linggas and 330,000,000 images of other gods; but he found that this would not have been agreeable to the deity. In the notices concerning the Rajas of Kasi I have observed, that the Nij or proper Kasi is said to have very early been founded by a prince of the family of the sun, who adhered to the worship of the Buddhas, and that very soon afterwards it became the property of Kasi, a chief of the family of the moon, one of whose descendants was killed by Krishna, but the ancestor and descendant are usually confounded by the modern Hindus, just as they confound the Janaka, who gave his daughter in marriage to Rama with his descendant, who instructed Duryodhan in the use of the bow; and as I have said, it is most probable, that the ruins here ought to be attributed to a later Kasi Raja, than even the person who was killed by Krishna. Whoever he was, he seems like his predecessors, to have been a worshipper of the Buddhas, as besides the image of a Buddha, which has been already mentioned, most of the other images are similar to those found in the temples of Behar, or are of heterodox form.

The chief temple, which has been a pretty large building, is about a mile S.E. from the corner of the fort, near the town of Rudrapoor. Like Buddhagaya, it has been a pyramidal Mandir, with only a very small chamber in its lower part; and has also been surrounded on all sides by a number of lower buildings. The walls of the chamber remain in part, and the image is in its place, but has lost its legs, and part of its arms. It is in the usual form of those called Vasudev, in Behar, but on each side has the lion rampant of Gautama (see *Plate 4*). It was discovered in taking bricks for building a new temple, and is called Jagannath, but has not become an

object of worship, and has no resemblance to the hideous figures usually called by that name. A very long canal extends east from this temple, and is called *Sukla-dev-Sagar*. Another called *Siva Sagar*, extends north. There are two others (one named *Kamaldaha*), but the four do not enclose a space; and, although like wide ditches, the earth having been thrown up on both sides, they could not have been intended as fortifications. On part of the ruins adjoining to this old temple, the late Raja *Pahelwan Singha* built a small temple, the charge of which he gave to the *Ramanandis*, and placed in it another image, which was taken from the ruins, and which resembles that called *Jagannath*, but it has received the name of *Chhatrabhoj*. Before this temple, in the area, are placed three carved stones. One is a small quadrangular pyramid, exactly similar to those found near *Benares*, on both sides of the *Ganges*, in the works attributed to the *Siviras*;* and I have already mentioned another fragment of that people, but according to the universal tradition on the place, the *Kasi Rajas* were succeeded by the *Gorkhas*, whom I consider as having been the same with the *Siviras*, so called as followers of *Gorakhnath*; and, as I have said, the original founder of *Dudnath* probably belonged to this tribe, although they are said to have been expelled by the *Tharus*, and these by the *Visen*, before the country fell into the hands of the *Sirnet Rajputs*. But even the temple of the *Siviras* had probably gone long to ruin, or was considered as heterodox, when *Bodhi Mal*, the *Visen* chief, discovered the *Siva Lingga*, and erected over it the small temple, as already mentioned.

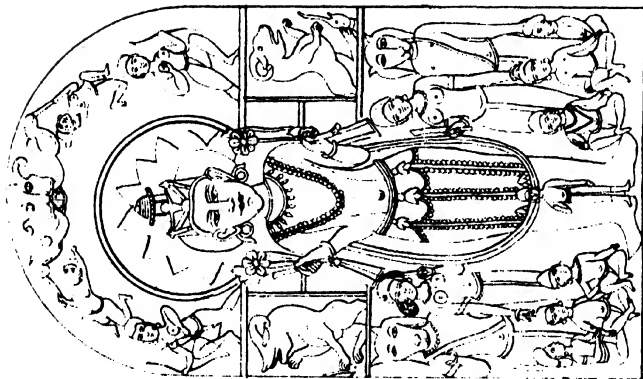
The two stones that accompany the quadrangular pillar before the temple of *Chhatrabhoj*, contain similar figures. The chief personage in each has a flower in each hand, like the images called *Surya*, in *Behar*, but differs a little from those of that district (*Plate 7, Fig. 2*). Under a tree some way north from this last temple, is an image which the natives call *Nabakusa*; but it represents only one person, seated like a *Buddha* (*Plate 7, Fig. 1*), while *Naba* and *Kusa* were the two rebellious sons of *Rama*, king of *Ayodhya*. Except the places of worship in *Hangsa Tirtha*, just now mentioned, the *Hindus* have none that is remarkable. Every village has its *sthan*, or place for

3



Near Amoria

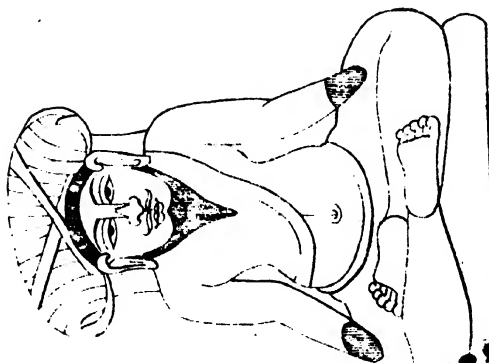
2



Surga.

Images found at Hangastirtha, near Rudrapur

Inscribed W. H. Allen M.C. 7. London: 187



Called Nabakura

IC SOCIETY

appeasing the wrath of malignant spirits, but none of these belong to the sacred order. The canaille address themselves to Nawardev, Chauwa, Mita, Sing Rai, Devi, Bachhila, Akas-kamini, Mahavira, Samardhir, Amana Sati, Goriya, Kay-lavir, Bandi Chawani, Sokha, and Sambhunath, who are called the village gods (Dihuyar); but many scruple to worship these gods of the vulgar, and sacrifice at places dedicated to Kali Bhawani.

Besides the remains of antiquity connected with Hangsa Tirtha, there are 20 or 25 old forts or castles, attributed to the Tharus, and usually called Dihi. The only one, however, that is considerable, is at Madanpoor, so called after Madan, the Tharu chief. It is situated south from Rudrapoor, near the Rapti, and at no great distance from the Dewha. On the outside of the town is an image of Siva called Charitranath, which is generally supposed to have belonged to this chief. The Rajput chiefs had many strongholds in and near the woods; but they were all dismantled by Major Rutledge.

BHEWOPAR.—A great deal of this division is flooded in the rainy season, and as the floods retire, many lakes are left; but the higher parts are much internixed, so that the view in the rainy season must be singularly beautiful, the higher parts being finely wooded, partly by a forest, partly by plantations, and there is a good deal of cultivation. Two of the lakes, Nanaur, and Naur, are of considerable extent, but neither is deep, and in spring the latter dries up two-thirds of its breadth. The former is about three miles long and one broad, and in many parts is deep, but these parts are only narrow, and wind through shallows covered with reeds, so as to be scarcely distinguishable from the shore. There are 24 or 25 small ones, which seem chiefly to have been old channels of rivers. The most remarkable is Kungra, which may be half a mile in length, and 200 yards wide. Its banks are high, and the water deep, and free from weeds. The natives, being seldom well provided for experiments, imagined it to be unfathomable and, of course, that it had been dug by some god. The late Raja Pahelwan Singha, however, discovered that the bottom might be reached; but, perhaps with a view of not shaking too much the people's belief, and passing for a liar, he gave out that it was above 100 cubits deep. I found it 62 feet. As the waters of the vicinity dry up, vast quantities of

fish retire to this deep recess, and are followed by many crocodiles. There is no house of brick. Seven houses with mud walls have two stories, and two of them have tiled roofs; while of the huts, eight have a similar covering. Of the remaining huts, which are all thatched with grass, $\frac{1}{2}$ have mud walls; in the remainder hurdles have been used, chiefly by new tenants, who will not be at the trouble of building mud walls, lest they should not come to a fixed abode. Bhewopar, where the office of police stands, contains 125 houses, huddled together, and buried in a thicket, the remains of a hedge, by which the town was defended. The only house that is tiled belongs to a chief of the Sirnet. No other place deserves the name of a town.

GNAULA.—None of this division is subject to inundation, nor does it contain any remarkable lake nor marsh. It is entirely overwhelmed with trees, partly spontaneous, partly plantations, and among these wind narrow lawns, very poorly cultivated. There is no house of brick. Three houses with mud walls have two stories, but are thatched; and two of one story are tiled. Of the remaining huts, which are all thatched with grass, 15 parts have mud walls, and one part walls of hurdles. Gnaula, where the officers of police reside, contains about 140 huts, not one of which is tiled, nor has two stories. Even the mud castle of the high-born chief consists of thatched huts, surrounded by a ditch and hedge. The town of Gnaula is so surrounded by bamboos and trees as to be with difficulty accessible. No other place can be called a town.

At the convent in Rampoor is a brick chamber, where some images, adored by the sect of Rama, are disposed. They are worshipped by many, although there is no great assembly. Almost every village has three open places for the worship of destructive spirits. One is dedicated to the deity of the village, a low god, whose priests are of the dregs of impurity. The second is dedicated to the spirit of some Brahman, who has died a violent death. The third is dedicated to Kali, and has been erected in consequence of the English government, she being considered by the Hindus as the protecting deity of that nation.

GOPALPOOR.—Between the Koyane and Sarayu, the country is subject to inundation, and is bare and dismal, much of it

being waste, and overgrown with withered reeds. On the left of the Koyane, the country looks better, there being numerous plantations, and much of the waste land is covered with short grass. There are some small woods, but much stunted, and there is a good deal of poor land, covered with thorns. There are many small pools, and old water courses, very useful for agriculture, but by no means ornamental. Gopalpoor contains about 150 houses, two of them of brick, and several of them tiled. It has been fortified by a rampart of earth, and a bamboo hedge, now ruinous. Shakpoor contains 250 houses, no other place deserves the name of a town. Two houses of brick in Gopalpoor belong to the chief of the Kausika tribe. There are ten houses of two stories, with mud walls, of which one-half is covered with tiles, and one-half with thatch; $\frac{1}{8}$ of the huts have tiled roofs, and all have mud walls. All the thatch is grass.

There are the ruins of about 100 petty forts (Garhi or Kot), which were built by different chiefs of the Kausika tribe, but were finally destroyed by Major Rutledge. The only remain of antiquity at all remarkable is at Dhuriyapoor, on the left bank of the Koyane. It is said to have been the abode of the chief prince of the Tharus. Afterwards to have been occupied by the Bhars, and finally by Nara Chanda chief of the Kausika tribe, and the traces of three successive ruins may be distinguished. The ruin, which may be attributed to the Tharus, as most usual with those of that people, consists merely of a large space elevated very high above the country, and composed of broken bricks. The elevation here is less extensive than several others that I have seen; but a large part may have been removed by the river, otherwise I should not think it suited by its size for a royal abode. Its southern extremity has undergone no alteration from the works of subsequent chiefs, nor is there any trace of a ditch round it. On a corner of this is a small temple of Siva rather ruinous, but without any appearance of considerable antiquity, and covered by a dome in the Muhammedan style; but the image would appear to be very old, as notwithstanding its simple form, it is very much decayed. It is therefore probably coeval with the Tharus. On the upper end of this ruin, and farther north along the bank of the river, the Bhars have constructed a fort, which extended about two-thirds of a mile

along the river, and has been narrow to the south, but wide towards the north, unless part has been carried off by the stream, as is probable. The southern end, built upon the ruin of the Tharus, has had a rampart of brick, with a ditch between it and the northern end, or town, which has been only fortified by a ditch, and rampart of earth. This is the largest place attributed to the Bhars that I have seen in this district, and has probably been their capital, rather than that of the Tharus. Their most powerful chief, however, probably resided far east at Gar Samaran, in the district of Saran. The castle of the Kausika chief has been built within the ruin of the citadel of the Bhar, and has consisted of mud walled buildings, surrounding two courts. It is totally ruined.

SANICHARA.—The banks of the Ghaghra are subject to inundation, and in many parts are barren or poor sandy swells covered with tamarisks or thorns. Even where the soil is good, they are rather dismal, being bare of trees, and a good deal being waste, and covered with withered reeds. The higher parts, in their centre, contain two long stunted forests very ugly, but the remainder is beautiful. Towards the east end of the division the plantations are too numerous, and there is a good deal of waste land, but towards the west the country is well occupied, and the plantations are moderate. Intermixed with the mango, they contain many Mahuya trees and bamboos. There is no house of brick; but 35 houses have two stories with mud walls, 10 of them covered with tiles, the others with thatch; 300 mud walled huts have tiled roofs. Of the remaining huts, which are all thatched with grass, three-fourths have mud walls, and one-fourth has walls of hurdles. Sanichara, where the officers of police reside, contains only 60 or 70 houses buried in a thicket. Hariharpoor contains 150, Mehesong 150, and Gaighat 115. Three ruined strongholds are the remains of the fastnesses formerly occupied by the Suryabangsi chiefs, to whom the country belonged. That at Mahauli was for some time the chief family residence, and has been erected on a heap of brick rubbish, said to have been an ancient seat of the Tharus. The modern fort was surrounded by a rampart of brick, within which have been several buildings of the same material. It was deserted 30 or 40 years ago in consequence of a great sickness in the family, supposed to proceed from

divine anger. The place is surrounded by forests, as a defence against the Muhammedan cavalry.

MAHUYADABAR—Very much resembles Sanichara, that is, it has a bare sandy tract on the side of the Ghaghra, and several stunted forests in the centre, and along the northern boundary. The whole, however, is as well cultivated as the western parts of Sanichara, and the plantations as moderate as there, although many still are superfluous. There are many small pools, and one of some consequence named Chanda Tal,* which at the end of the rainy season is reckoned $1\frac{1}{2}$ coss long, and one broad. The Raja has in his house one room of brick. There are 100 houses of two stories with mud walls; 70 are covered with tiles, and 30 are thatched. There are 200 huts with mud walls and tiled roofs. Of the remainder, all thatched with grass, 31 parts have mud walls, and one part walls of hurdles. Mahuyadabar is a scattered place buried in plantations, but contains 200 houses, many of which are tiled, and some have two stories. Piparaich contains 200. Ganespoor 200, many of them good. Part is surrounded by a rampart of earth, a ditch, and bamboo hedge, and is still occupied by many houses of a younger branch of the Gautamiya chief's family, although the property has been alienated. Nagar contains 100 houses, among which is that of the Gautamiya chief. The whole is defended like that of his kinsmen, and the defences are in good repair. Uji contains 100 houses. ^a Kaptangunj has only 25 shops; but it is a small military station, and the residence of the native collector of revenue.

KHAMARUYA entirely resembles Mahuyadabar, except that it has scarcely any forests, and that in place of one great lake it has several, which, although very long, are quite narrow, so that they seem evidently to have been channels of rivers. The most remarkable are at Hyderabad, Panchos, and Sisauni. These are called Jhils. The person called Raja has a small brick house of two stories. About 100 houses of two stories have mud walls, but only two are covered with tiles, the others are thatched. Only 15 mud walled huts are covered with tiles, which the people here still consider as unlucky. Of the remaining huts 31 parts are

* *Tal* generally signifies a marsh, and *Jhil* a lake.—[Ed.]

thatched with grass; and one part with rice straw; 15 parts have mud walls, and one those of hurdles. Khamariya, where the police officers reside, including an adjacent market place named Khankala, and a hamlet called Chhauni, does not contain more than 100 huts. Amorha, which is about a mile distant, and Sekundurpoor contain each about the same number.

There is a very long winding canal, extending from near Amorha to Rupnagar, another seat of the Suryabangsi family, who long held the vicinity. It is said to be $1\frac{1}{2}$ coss long, and is about 30 yards wide, but in many places is nearly obliterated, and bears every mark of high antiquity, while there are on its sides several heaps like the ruins of old buildings, but very much reduced by the action of time. The Raja attributes the work to a person of his family named Radal Singha, but it seems much too old for his time. In digging on the north side of this canal, the Raja's grandfather discovered an image, which has been placed in a mud walled hut, called the lord's house (Thakurvari), and is grotesquely clothed, being now considered as the family deity. It is a complete image, and not a carving in relieve as usual in Hindu images; nor has it any attendants (see *Plate 7, fig. 3*). It is about the human size, nor have I before seen any such. The Raja says that its history previous to its being discovered by his grandfather is totally unknown; but the priest calls it the keeper of Bali Raja. Bali was the son of Birochana, the son of Prahrada, the son of Hiranyakasyapa, the son of Kasyapa. Bali was father of Banasur, who was killed by Krishna, while Bali was driven to hell by Vamana, the incarnation of Vishnu, and son of Kasyapa, and therefore great grand uncle of Bali. These anachronisms probably arise from many omissions in the collateral branches of Kasyap's descendants, while the family of the moon, to which Krishna belonged, is detailed at full length. Bali however was of such consequence, that, after an incarnation of Vishnu sent him to hell, it was necessary for so great a deity to remain there and watch him; and the priest alleges that this image represents that incarnation. It has however no resemblance to the other images of Vamana that I have seen, either when represented as one of the 10 Avatars, or as Gadadhar, by which name he is also called, on account of the arms which he carries. This however may

be the true form of Gadadhar, as those so called in Behar seem to me to have been improperly named. The priest farther says that this image was placed here by Ambarisha, a king of Ayodhya of the family of the sun. The Moslems destroyed the temple, and threw out the image, which was afterwards found by a potter, and placed where it now is by Ranjit Singha, uncle of the present Raja.

Although the chiefs, who have of late held the country, call themselves Suryabangsis, and claim a descent from the family of the sun, they admit that their ancestors had been long driven to the west, and that on their return they found the country in possession of the Bhars. A heap of ruins, containing, it is said, about $\frac{2}{3}$ of an acre, is attributed to this people. The Suryabangsis after their return had many small strongholds all destroyed by Major Rutledge, and none of them are now worth notice.

VAZIRGUNJ very much resembles in its appearance the last two described. The banks of the Teri, like those of the Ghaghra, are low and bare; the northern skirts are covered with stunted forests, and the great intermediate space is tolerably cultivated, and has a superfluity of fine plantations, although it is not so much overwhelmed as many parts of the district are. Long narrow pieces of water are very numerous, and highly advantageous to the cultivator. Many of them are shallow, and covered with weeds, but three near Vazirgunj are deep and clear. They are in the shape of crescents, and render the vicinity very fertile and beautiful, on which account the Nawab Vazir had on their banks a hunting seat and garden, which are still kept in repair, although they have not been visited since the country was ceded to the English. In a country where the arts are so far behind, although not grand, these works are very ornamental. Except this seat of the Nawab's there is no house of brick; 125 houses of two stories have mud walls, 25 of them are tiled and 100 thatched. Of the huts $\frac{1}{3}$ part has mud walls and tiled roofs. All the others are thatched, but $\frac{2}{3}$ have mud walls, and $\frac{1}{3}$ have walls of hurdles. The only thatch, as usual in this district, is grass. Vazirgunj, so called from the neighbourhood of that prince's seat, contains 114 houses. Shahgunj 115, and Namti 103. These are the only places in the division that can be called towns. The chief place of worship among the

Muhammedans is the monument of Katila near Vazirgunj. Katila or Hatila was sister's son of Musaud Gazi, a chief in the army of Mahmad of Ghijni, and sister's son also of that bloody zealot. Musaud obtained martyrdom, and is buried at Baharaich. His nephew also became a martyr, having been mortally wounded in combating the infidels on the spot where the monument in this district stands. He was buried with his uncle at Baharaich, at no great distance in the dominions of the Nawab Vazir. The monument here is built of brick, and in good repair, but it is rude, and by no means so ancient as the time of Hatila. It was probably erected by the Vazir, who built the hunting seat, I believe the late Asfud Doulah. About 1000 people assemble on the day of the saint.

The monument is seated on the corner of a ruin, apparently of great antiquity, the whole being reduced to heaps of rubbish. The Fukir, who has charge says, that it was a fortress belonging to the Bayes Rajputs, to whom the country now belongs, and that Hatila was wounded in storming the place. These Rajputs however say, that it is only five or six generations since they came to this part of the country, having then left Bayeswar, their original seat, between Lakhnau and the Ganges, in consequence of a famine. They attribute the work to the Tharus, nor has it any appearance of having been a fortress, but seems rather to have been dedicated to religion; its present name is Asokpoor. There seem to have been many small buildings scattered in a line of about 500 yards in length and 150 in breadth from north to south. The principal heap is near the west end, and has probably been a solid temple, having left a conical mound without any cavity in the centre. A little east from thence is a smaller heap, on which remains a large Lingga, round which, within these hundred years, a wall has been built, but it is not an object of worship, and a wild fig having taken root on the Lingga, will soon cover it. When that tree decays, the Lingga will probably be discovered, and then may be more fortunate in obtaining worship, should the great god continue so long in fashion. About a mile from this ruin, and probably connected with it in the same manner as the ruin near the temple of Buddha at Kasi, and that near the Dewhara of Matakumar at Kesiya is a conical heap of rubbish, on

which there is another Lingga that has of late become fashionable. The Mahanta or chief of a great convent at Setubandha Rameswar, near Cape Comorin, moved probably by weighty arguments sent from hence, gave notice through the Ramanandis of Ayodhya, that he had discovered the efficacy of bathing in Parwatikund on the side of Mahadeva Jhil, one of the lakes near Vazirgunj. The first assembly took place this year in Jyaishtha, and amounted to 5 or 6000 people. After bathing in the Kund, the pilgrims worshipped this Lingga. The flock do not know how the Mahanta came by his knowledge, nor does it enter into their imagination to doubt what he says, nor to inquire into the circumstances.

At Nagoya is a place dedicated to the goddess (Devi), where in the Autumnal Dasahara many people, chiefly Rajputs, offer sacrifices of buffaloes and goats. A Brahman is priest. Every old mauza has a place dedicated to its deity; but, although there is a Brahman attached to each village, he does not attend this low place, but the cobblers act as priests, and the Brahmans are content with a share of the profit. Many mauzas have also a place for the worship of the ghost of Ratna Pangre, a Brahman. Besides the ruin at Asokpore attributed to the Tharus, I saw another, said by some to belong to the same people. It is called Gauradihi, or the ruined fort of Gaura. It is very trifling, and situated on the north side of Vazirgunj. Others allege that it belonged to Achal Singha, a Kalahangsa Rajput, which I think is the most probable opinion, as it resembles the works of the present Rajput chiefs, that is, it has been a slight rampart, and ditch, surrounding a few small buildings of brick, and mud walled houses. The rampart, ditch, and a few heaps of bricks remain. After the Tharus, the country belonged to the Dom or Domkatar tribe. The chief of this tribe is said to have lived at Domdiha, in the N.W. part of the division. The ruin of his house, for it has no appearance of having been a fort, occupies a roundish space, about 600 yards in circumference, and consists of brick rubbish, forming an elevation tolerably level above, and covered with trees. It has every appearance of great antiquity, and entirely resembles several of the ruins attributed to the Tharus. A small tank, a little west from the heap, is also attributed to the Dom Raja, whose name tradition has not preserved. The Dom were succeeded

by the Bhars, who have left no traces. Then came the Kalahanga tribe of pure Rajputs, who were expelled by the Visens from Gandha, a large Pergunah in the Nawab's country, on which account this tribe called their new acquisition Gandha-hakaraj. When Major Rutledge took possession of the district, this tribe and its vassals had about 100 petty forts, all of which except a mud castle belonging to a Kanungoe, were destroyed. No one durst inform against this scribe, the office which he held rendering him master of the country.

NAWABGUNJ.—This division is entirely confined to the town of Nawabgunj, which, according to the officers of police, contains 1059 houses. Nawabgunj was founded by Suja ud Doulah, and its situation was judiciously chosen on the edge of the country subject to inundation, and opposite to Fyzabad, his capital city. It served therefore as a mart, where all the farmers from the northern districts of his country might bring their grain, and dispose of it to the merchants of Fyzabad, who carried it across the various branches of the Ghaghra, which here may be said to occupy a space of about four miles in width. This trade is still carried on with great spirit. The town extends about $\frac{1}{3}$ of a mile each way; and, as usual, has very narrow crooked streets. The place, like all others near Ayodhya, swarms with religious mendicants, and the necessitous poor are numerous. It contains four houses of brick; 250 mud walled houses of two stories, of which 200 are tiled, and 50 thatched; about 500 tiled huts, and 300 that are thatched, all with mud walls.

MANIKAPOOR—Is entirely exempted from inundation, but it contains several small marshy lakes. The most considerable is at Manikapore, and, the water opposite the town being pretty deep and clear, it looks well from the old castles also of the Raja being on its banks. A narrow forest winds through the division, and connects itself with one of great length, that runs along the banks of the Bisui and Koyane. Until the establishment of the English government, this forest had been long the resort of robbers, and the family retreat of the Raja, who was generally refractory. Besides this forest, the country is overwhelmed with plantations of Mahuya chiefly, and trees of the same kind are scattered through many fields; but, the intermediate spaces being well cultivated, it would be very beautiful, were not the houses uncommonly wretched.

On the bank of the lake at Manikapoor, the Raja had two castles, with buildings in both of brick, and of a considerable size, although only one story high. The works have been dismantled, and the hedges, their principal strength, cut down. The buildings in one are entirely ruinous, and those in the other are not in good condition, although the Raja sometimes occupies them; but he lives generally in the forest, and his father lived there entirely. He is there building a small brick house, in imitation of those used by the English. There are 35 houses of two stories, with mud walls; ten are tiled, and 25 are thatched. Ten mud-walled huts have tiled roofs. All the remainder are mud walled, and thatched with grass; 25 of them have wooden doors. Manikapoor contains only 90 houses, and suffered much during different sieges, which the castles sustained, when the Rajas were refractory. Bhetuwara contains 150, and Bidwargar 125 houses.

The Muhammedans are very few in number, and have no place of worship worth notice. Nor have the Hindus any one that attracts an assembly. On the side of the lake opposite to Manikapoor, is a lingga, surrounded by a wall, as is also a place dedicated to (Bhawani) the goddess, which is near, and has no image. I went there in search of an old abode of the Tharus, and the priest of these temples offered himself as a guide to the curiosities, thinking, probably, that his charge was the only thing worth visiting. He took me first to the the places of worship, and then desired me to dismount, and pray to Bhawani. I said, that I never prayed to that deity, on which he turned round and said, then worship Siva. When I replied that I never worshipped that god either, he stared with astonishment. He afterwards led me to a petty mud fort (Kothi), which belonged to a late Rajput chief, and denied all knowledge of the Tharus. Being disappointed, I gave him nothing, and he left me muttering, no doubt considering me as a most unreasonable infidel. A decent farmer afterwards showed the ruin of the Tharus residence, Basgit as it is called. It consists of a space about 400 feet long, and 100 wide, covered with small heaps of brick rubbish, without any traces of fortification, and has probably been a large house.

At Hatni, in the east corner of the division, is a ruin of the Tharus. It is on the skirts of a forest, and may contain 150 acres, covered with heaps of bricks. There are no traces of

fortifications. Offerings are still occasionally made at a place (sthan) dedicated to the keeper of the gate (dwarika) of Hatni, but there is no image.

At no great distance east from Hatni, is Gopha, another old ruin of the Tharus. This is similar to Hatni, being a space covered with heaps of brick rubbish, without any traces of fortifications, and covered with trees so thick as to prevent me from tracing its extent. It was said by the people of the vicinity, to be about 5000 cubits round. At Khejuri, 3 coss west from Manikapoor, at Kopa N.W. 3 coss, at Mahewa, $2\frac{1}{2}$ coss W., at Satya, 4 coss W., and at Kahowa, 5 coss W., are said to be similar monuments of the same people, but I had no opportunity of examining them. After the Tharus, this country was subject to the Bhars, who have left no traces behind. Then came the Bandhulgotiya Rajputs, who were succeeded by the Visens. Both these had many petty forts, all now destroyed. Several of them, until the English took possession harboured notorious robbers, chiefly illegitimate branches of the Raja's family.

SALGUNJ—Is exempt from floods, but contains many long, narrow, and shallow pieces of water, highly favorable for agriculture. The whole northern boundary is skirted by a forest, forming a part of the very long wood, that runs along the Bisui and Koyane. The remainder is tolerably occupied, and the plantations are somewhat moderate, and consist chiefly of the Mango.

There is no house of brick except some thatched huts in a village near the old ruin of Kotkas, which affords abundance of the material. Twenty-six houses of two stories have mud walls. Only one of them is tiled, the others are thatched. There are 10 mud walled huts having tiled roofs. All the other huts are thatched, a few with straw, but by far the greater part with grass: $\frac{3}{4}$ parts have mud walls, and $\frac{1}{4}$ part walls of hurdles. Lalgunj, where the officers of police reside, has no market, and only a few shops with 35 houses, chiefly of cultivators. The name implies the fine market town, and was given to it by some Nawab, who intended that it should be such; but he entirely failed in his attempt at improvement. Its original name was Virpur. No place deserves the name of a town.

There are Dihis or ruined abodes of the Tharus at Nagra

Bujruk south a little from the Thanah, at Patijiya Bujruk west 1 coss, at Dewgang south 2 coss, at Kotkas north-east 3 coss, and at Gurgang south-east $1\frac{1}{2}$ coss. The three chiefs, who lived at Patijiya or Patiyari, at Kotkas, and Dewgang, are said to have been the most considerable. The ruin at Patiyari is a very considerable elevation of brick rubbish, which I judged by the eye to be 400 feet long, 200 feet wide, and 12 feet high. The people in the adjacent village say, that it contains 25 small bigahs, which would give an area of 202,500 square feet, in place of the 80,000, that I reckoned by looking at the place, so that I was probably much mistaken. It has every appearance of having been one edifice, nor is there the smallest trace of its having been fortified. Like most of the old abodes of the Tharus it stands by the side of a small marshy lake, which may formerly have been a tank. A small mosque, now in ruins, has been built on the heap, and near it is an old well with some traces of a cistern; but these probably belonged to the mosque. On the east side of the heap a fortunate scribe, about 50 years ago, discovered a Siva Lingga, which he, as well as his neighbours, some way or other, knew to have come there spontaneously in the most remote ages of antiquity. Whether or not it had escaped the notice of the Tharus is uncertain; but, where it stands, there are no traces of any old temple. The scribe on so happy a discovery surrounded the image with a wall, planted a mango grove, and dug a well. Notwithstanding all these circumstances not above 200 people assemble on the Sivaratri.

Katkas seems to have been a quadrangular brick castle, about 140 yards long by 120 wide, and it has been surrounded by a ditch, except towards the west, where there is a small marshy lake. On the outside of the ditch are many bricks, but these are probably the ruins of modern villages, built from the old materials, as I see is still the practice. The elevation of rubbish is at least 16 or 17 feet perpendicular height, and has evidently formed one edifice. About 200 yards east from it is a small tank, on the north side of which have been buildings of brick; and on its east side is a Siva Lingga, said to have belonged to the Tharus.

Dewgang, the seat of the third great chief of the Tharus, is of a roundish form, and about 230 yards in diameter, but

at least 20 feet in perpendicular height. There is not the smallest trace of fortification. It contains fewer fragments of bricks intermixed with the soil than is usual in the ruins of the Tharus, which in general consist chiefly of bricks reduced to small fragments; and its surface is covered with fragments of earthenware, as is usual about native villages. I presume, therefore, that its elevation is owing to some village having been built on the spot, and that the ruin of the mud walls of the village conceal the bricks. Some deep excavations have been made, I suppose in search of that material. On the heap has been erected a small brick mosque now ruined; and south from it is a small square tomb, covered by a dome, and containing a man's grave. Where it stands, are the foundations of several brick buildings, on a level with the surface. Whether or not these belonged to the Tharus is quite uncertain. Although these are said to have been the abodes of the principal chiefs, some of the other ruins are no way inferior; and, although Dewgang is only two coss from Lalgunj, two other great buildings have intervened. Gurgang has been an edifice of a quadrangular form, about 230 yards long and 160 wide. Nagras has also the appearance of having been a single edifice of a roundish form, and of about 350 yards diameter; so that, allowing the building to have been quadrangular, and the ruins in falling to have spread considerably, we cannot allow that the building has been less than 600 feet square.

The Tharus, according to tradition, were expelled from hence partly by the Domkatars, and partly by the Bhars, and these again were driven out by the Kalahangsa Rajputs, to which tribe the present Raja belongs. The most remarkable place of Hindu worship is in a small marshy lake at the old seat of the Tharus called Gurgang. It is said to be mentioned in the Ramayan of Valmiki, that Dasarath the father of Rama, while lying in wait for game near a river, shot Sravan the son of Andhak Muni, mistaking him for a deer or wild beast. Andhak, although a Muni passing his time in silent contemplation of divine things, was of low degree; but being very holy, and withal rather irascible, he cursed the king of Ayodhya, who had killed his son, and in consequence Rama and Lakshman the king's sons passed 14 years in the woods, where they had many troubles. About

10 years ago it was somehow discovered, that in the Tharus old lake called Gandar Jhil in the vulgar language, there is a deep pool, and that it was there that Dasarath killed Sravan. It has also been discovered, that this had been the place where Gandharba, another silent contemplator, was wont to pray. On these accounts about 500 people assemble to bathe in the pool on the new moon in Magh. The claim to Gandharba Muni may be very good; but in the legend of Valmiki, there is a strong circumstance mentioned against this being the place where Sravan was killed; for it is there stated, that the unfortunate affair took place on the Tamasa, a river, which passes Azemgar, and is called Tangu (Tonse R.) in the language of men.

DUMURIYAGUNJ.—A little of this division along the banks of the Rapti and Ami is subject to inundation; but it is too narrow to produce much effect on the appearance of the country. There are seven or eight marshy lakes; but the only one, that is considerable, is the Pathra Jhil in the north-west part of the division. It is 1 coss long, and $\frac{3}{4}$ coss wide. There are three considerable forests; one much stunted, running along the southern boundary, and two more stately on the banks of the Rapti. The remainder of the country is beautiful, with more cultivation than is usual in the northern parts of the district, but less than near the Ghaghra. The plantations, although in part superfluous, are somewhat nearer the bounds of moderation than usual in the centre of the district; and, except the woods, much of the waste land is clear pasture, while the remaining smaller portion is covered with long harsh grass. There is no house of brick; but 225 are of two stories with mud walls, and $\frac{1}{2}$ part is thatched with rice straw, while the remainder is thatched with grass.

Dumuriyagunj, where the police officers reside, contains 175 huts, very poor, but forming a straight wide street. It has been surrounded by a ditch, rampart, and hedge of bamboos, now neglected. It is finely situated on the banks of the Rapti, but does not possess one boat, except such as are used for ferries. Banpoor contains 100 poor huts. Wasa, where the Kazi resides, is not a market town, but contains some good tiled buildings. The same is the case with a very large village named Halawar, which is also occupied by

Muhammedans, chiefly the descendants of the saint from Arabia.

At Bharatbhari is a tank, where about 4000 bathe on the day of Rama Navami, and the full moon of Kartik. There are several tanks near this place, and adjacent to them is a considerable ruin. The people at Dumuriyagunj told the Pandit of the survey, that this belonged to Bharatbhari a Tharu, but the people on the spot told me, that it had been the abode of Bharata the brother of Ramachandra, and it is possible, as the Tharus assert, that both may be correct, and that the family of the sun were in fact of this impure tribe. The people, however, who called it the house (Vari) of Bharata were of the lowest order; but these often retain traditions better than the more learned, who are apt to be misled by modern legends, of which the vulgar are entirely ignorant. The ruin is a large heap of brick rubbish, of a very irregular form, but extending about 400 yards from north to south, and 350 from east to west. There have been some detached buildings, especially one of considerable dimensions towards the north-west, and the sacred tank is at a little distance towards the south-east. The great mass has evidently been a very large house, palace, or castle, with several small tanks encroaching on the sides, but no traces of a ditch. Owing to the space occupied by courts, or to the falling in of very large apartments, the surface is very uneven, although I could not trace any symmetry of form, or remaining walls; but so little soil covers the bricks in many parts, that my elephant could not walk on it without much difficulty. The elevation in some parts seems to be still about 20 feet perpendicular. The tank, in which the people now bathe, seems to me modern; for, as it retains its shape entirely, I do not think that it can be above two or three centuries old.

At Hathsuri, in Sangskrila Hastisunda, or the elephant's trunk, is another ruin attributed to the Tharus. It is a heap of brick rubbish about 220 or 230 yards square, and has no traces of a ditch. About the middle a circular heap rises considerably higher than the remainder, and has probably been a temple. About 100 yards east from this ruin, are some heaps of brick rubbish, on which are two Linggas, which have been surrounded by a brick wall. The people of the adjacent village, who are Muhammedans, attribute the

whole to the Tharus. About two years ago an Atithi seized on the Linggas, which until then had no priest. He has not procured as yet any assembly, nor has he indeed discovered anything remarkable about his images; but he is in the simplicity of youth, and as he grows older, will probably have at least a dream.

At Yamahana near Bhanpoor two images were discovered 10 or 12 years ago, in ploughing the field of a Brahman, who immediately dedicated himself to religion. On going to the place, I found that the field had been long cultivated before the images had been discovered, and a suspicion no doubt arises from this circumstance, as it is only just possible, that the plough should have always missed them before, and hit them at the time when they were discovered. My suspicions were excited by the conduct of the discoverer, and of an old woman who lives with him. They were exceedingly agitated, and would scarcely answer any question, but talked incessantly, and rather incoherently about their discovery, which they called Rama and Lakshman. The images were clothed, and in a dark place, so that from their appearance I could draw no conclusions; but the people in the vicinity even seem to be suspicious, and the Brahman as yet has reaped little benefit from his discovery.

At Pengriya an image less liable to objection was found in September 1813. It is a stone containing the image of a prince or god with four attendants, and resembles those called Vasudev in Behar, only the hand, which has the mark of the lotus on its palm is turned up, in place of being held down. It was discovered by some children at play on the side of a tank, among a small heap of bricks, that had been there from time immemorial, and in which the foundations of a small temple about 12 feet by 20, may be traced. This heap was called Samayasthan, but the people of the village had no tradition concerning the person by whom the temple was built or destroyed, nor was it a place of worship, although Samaya is one of the tutelary deities of the low tribes most commonly worshipped in this district, and is said to have been a deity of the Tharus. It must also be observed, that a chief of this people resided at Hathsuri near Pengriya. There would be therefore be some reason to suspect that this image, resembling one of the most common in all old ruins; and called

Chaturbhujā Lakshmi Narayan, Gadadhar, Vasudev, &c., is in fact the Samaya Dewata of the Tharus. The name implies the deity of the seasons, time, or opportunity. In the present system however, a goddess presides over the seasons (Kalarupini). Vishnu is also called Kalarupa; but although Kala and Samaya have the same meaning, he is never, I am told, called by this latter name; yet some of the images like Samaya have the 10 avatars of Vishnu as ornaments. A Ramnandi of Ayodhya, having heard of the discovery, appropriated it to himself, has placed it in a hut, has anointed it with oil, and adorns it daily with flowers. He has not yet attracted many votaries, but is an active, diligent man. There are several old forts which belonged to the Kalahangsa Rajputs, when they held this division; but they have been petty works, and are entirely ruinous. The same is the case with some built by the Sirnets, who are now called Rajas.

BALTI.—None of the district is subject to be regularly flooded. There are 10 or 12 marshy lakes, but none of them remarkable. The extensive forest on the banks of the Koyane runs through the middle of the division. A great part of it consists of plantations that have run wild, and it occupies a great extent. The remaining part of the country is beautiful, but loaded with useless plantations, and a large proportion of it is waste, partly covered with short, and partly with long withered grass. There are two houses partly of brick, one belonging to the Raja, and one to a kinsman. The former is included in a very sorry mud-walled castle; the other I did not see. There are of 110 houses of two stories, of which 10 are tiled, and 100 thatched. All the huts have mud walls, 10 are tiled, the remainder is thatched with grass.

Basti contains about 500 houses, and is surrounded by a ditch, and bamboo hedge about half-a-mile square. In this area are several empty spaces, and the Raja's mud castle takes up a considerable portion, so that the houses are much crowded, and the whole is more sorry than any place of the size in the district, and the people seem in the most abject state of poverty. Pakoliya contains 100 houses, and is the only other place, that can be called a town.

About a quarter of a mile south from the town of Basti, at Manhan, is a ruin attributed to the Tharus. It consists of a heap of rubbish about 200 yards in diameter, and very irre-

gular in form and surface, without any traces of a ditch. On the top is said to have been a Lingga, but some time ago it disappeared.

At the west end of a marshy lake called Bhwilatal, about 15 miles west from Basti, is another ruin attributed to the Tharus, and called by the same name. It is a heap of rubbish of a roundish form, and about 1,200 yards in circumference. Its elevation is considerable, and very little soil is mixed with the bricks, of which it chiefly consists. The tops of the walls of several chambers may be traced on a level with the present surface, and these probably show that the building has been a house, and not a temple as the chambers are small. On the south side of the heap, adjacent to a tank nearly obliterated, there projects from the rubbish about $2\frac{1}{2}$ feet of an octagonal stone pillar, much weather-worn, and having its sides alternately wider and narrower. It is called Sivawa, and is considered an object of worship. On a small heap of rubbish between the above-mentioned tank, the great ruin, and the marshy lake, are two places of worship. One dedicated to an anonymous Muhammedan martyr (Bhuila Sahid) has no tomb, but images of potter's ware are placed under a tree to obtain his favour. The other is a Lingga called the Bhuileswar, and with the whole ruin, and a choked well is attributed to the Tharus. North from the great heap are two smaller ones quite detached, but at a small distance.

About three quarters of a mile north-east from Basti is another ruin attributed to the Tharus, and called Laknaura. It may be 300 yards in diameter, but of very little elevation, whether from having originally consisted of a number of small buildings, or from many of the bricks having been removed, I cannot say. About 1000 yards beyond this is another ruin attributed to the same people, and called Barawa. Its diameter is smaller, but the elevation is more considerable, although it contains more earth than usual. On it is a Lingga very much decayed. About two miles beyond this, north and east, is another ruin called Arel, and attributed to the Tharus. It is about 300 yards in diameter, but is higher than Laknaura. Some deep and large excavations have been made into it, probably in search of bricks.

Besides these I heard of ruins attributed to the same people at Naringau, north-east from Basti three coss.

The Kalahangsa Rajputs, who now hold the country, had built about 100 forts, many of which had gone to ruin, when Major Rutledge took possession, and destroyed the remainder. The chief seat of the tribe is said to have been in the woods about seven coss north-west from Basti. It was called Salanagar, but the Muhammedans changed its name into Munsurnagar in honour of Munsur Ali Khan, father of Suja ud Doulah, and Vazir of the empire. The place has since been entirely deserted.

MAGAHAR.—Towards the Rapti this division is low, but tolerably well cultivated. The higher parts are very much neglected, and a great deal is occupied by woods, that extend along the Ami, and Budh rivers, and at Magahar, extend to a great width, having been there enlarged by numerous plantations, that have run wild. Except in these woods, which are mostly stunted, the high land is beautiful, but very poorly cultivated. It has however numerous fine plantations, and most of the waste land is under short grass. A great part of the lake called Bakhira Jhil is in this division, but I shall describe it in the account of Bakhira. There are, however, a good many small sheets of water, the most remarkable of which is Marartal, between Bakhira and the Rapti. In the rainy season it is reckoned to contain about 2000 acres, but two-thirds of it dry up in time to admit of their being cultivated. The Kazi has two houses partly of brick. That at Magahar consists of many small brick huts scattered in disorder, partly tiled, and partly thatched, and surrounded by a ruinous brick wall, with many projecting corners and loopholes for defence. It is very slovenly, and even ruinous, as are also a pretty large mosque, that serves as a chapel, and a family burial place, both near the house. Twenty houses of two stories have mud walls, and tiled roofs; and 50 huts with similar walls are roofed in the same manner. The remainder is thatched with grass and $\frac{3}{4}$ parts have mud walls, and $\frac{1}{4}$ part walls of hurdles. Magahar contains 370 houses, and is a poor scattered place. Mehedawal contains 500. Rudhauli 100. There are market places; but 19 places, which have no market, contain each about 100 houses.

At Magahar is a tomb of Kavir, whom Abul Fazil calls the unitarian; and it is difficult to say, whether he was a Mu-

hammedan or a Pagan, as I shall afterwards have occasion to explain. The present buildings were erected by Nawab Fedi Khan, who about 200 years ago was superintendent (Chuklahdar) of Gorukhpoor. They are in very good repair, but are not large, and are totally destitute of elegance. The place, where Kavir was buried, is under the charge of a Muhammedan disciple, whose ancestors have held the office ever since the funeral; while the monument of the first Hindu Mahanta, which contains his ashes and unburnt bones, is under charge of his successor. Both are objects of worship, each person taking the offerings that are made at the place, of which he has charge. About 5000 assemble annually at a fair (Mela) and there are many occasional visitors.

The Sirnet Rajas for some time resided in a fort immediately west from Magahar, and seem to have founded the town. The fort was in the usual style of a quadrangle defended by a ditch, rampart of earth, and bamboo hedge; but has contained some brick buildings, and it is said about 16 acres of ground. It is dedicated to Samardhir, but has long been totally ruinous. It is said, that the place was formerly occupied by the Tharus, and then was called Ghanasyampoor. What was shown as the situation of this place, appeared to me some natural swellings west from the Sirnets fort, nor could I trace anything like what is usually seen about the ruins attributed to the Tharus. Under a tree is a place called the Thakur-dihi, or the high place of the Lord, where offerings are still made, and the Lord is supposed to have protected Ghanasyampoor, but tradition is silent concerning his name. About the Sirnets fort, and from thence through the town to the tomb of Kavir, there are places containing brick rubbish, which, if ever the Tharus resided here, must be the remains of their town; but this rubbish may be also the fragments of buildings erected since the place was called Magahar.

BAKHIRA.—A small part of the long forest on the banks of the Ami is in this division. None is subject to be regularly flooded, but a fine lake occupies a considerable part of the whole. About a half however of this piece of water is in Magahar. At Bakhira it is usually called Bakhira Jhil, by which name it is best known to Europeans; but in Magahar

they call it Barachi; and the late Nawab Vazir, who used frequently to hunt on its banks, called it the Moti Jhil, or pearl of lakes. It is certainly the finest piece of fresh water that I have seen in India; but it will not bear a comparison in beauty with European lakes; for, being fed chiefly by the rains, it suffers a great diminution in the dry season; and, although a large space is always free from weeds, the water becomes very dirty and rather offensive from the immense flocks of aquatic birds by which it is covered in winter. The whole in December may be about seven miles long, and three broad; but a large part, on the north side especially, is shallow, and covered by reeds and other aquatic plants, through which a canoe can pass only in certain narrow crooked lanes as it were. Towards Bakhira however there is a very large space so deep that few weeds reach the surface, and the plantations on the bank are uncommonly fine and numerous, so that the appearance from thence is very beautiful, and is enlivened by numerous fishing canoes and vast flocks of various water fowl. The division, exclusive of the woods, is for this district tolerably cultivated; but the plantations are rather extensive, although not so overwhelming as in some parts. There is no house of brick; six houses of two stories have mud walls, and of these one is tiled; the others are thatched. There are 50 thatched huts with hurdle walls; all the others are built of mud; 15 of them are roofed with tiles: the others with grass, which indeed is the only thatch used. Bakhira contains 250 houses surrounded by a ditch, rampart, and bamboo hedge, still very inaccessible, although not in repair; no other place deserves the name of a town.

There are eight Linggas. The most celebrated is Kopeswarnath, near an old ruin, attributed by some to the Dom or Domkatars, and by others to the Tharus, who preceded that tribe of military Brahmans. The ruin is in the style of those attributed to the Tharus, being a large heap of brick rubbish, without any traces of a ditch. It is about $\frac{1}{2}$ of a mile in diameter, and very irregular in its shape, having many projecting corners. Its S. W. quarter is very high; but in other parts it is low, and north from it broken bricks are scattered to a considerable distance on some high land, although they do not form heaps. In that direction there probably have been some small houses, while the great mass was the chief's

castle. This ruin is called Kopa. A little way east from the heap is the temple of Siva, which is evidently quite modern. It is a small cubical building, covered by a dome, in the Muhammedan style, and stands at the west end of a tank dug by that people, its longest diameter being from east to west. Except the name Kopeswar (the Lord of Kopa) there is nothing to denote a connection with the ruin, although the image may be old enough. About 200 votaries assemble on the Sivaratri; and still fewer attend the two Linggas at Bakhira. At Manggalpoor, was the residence of the Raja, whose garden was destroyed by a wild boar, as I have mentioned in the account of Basti. The Raja was naturally angry, and, seizing a spear, slew the boar. On his way from the pursuit, he met many women celebrating a festival, in which a thread is tied round the wrist, as in the marriage ceremony. The Raja joined innocently in the ceremony; but, when he returned home, his two wives thought that he had taken a third sharer in his bed, which they considered quite superfluous, and one of them, Chola devi, in her anger, broke the thread, on which, the goddess, in whose honour the thread had been tied, turned the face of the violent lady into the form of a sow's. On this, Chola devi retired to the woods, but, after some time spent in prayer, was cured by Anggira Muni. The people of Bakhira, far from admitting the petty pool of Basti to have been the object of the boar's depredations, contend that their great lake was the garden which this animal destroyed, and on its bank they show the place where Manggal built a Ghat or stair. An attempt was therefore made to bring the assembly to that place, and, about four or five years ago, some people assembled, but they have ever since failed. In the year when they were successful, there had been a severe epidemic, of the small pox, and the women who play Mahamaya, had been induced to represent the place as holy.

The Rajputs had several strongholds, now entirely ruinous. The most remarkable is at Gosiyarikhas, where Siva Singha, a younger brother of the Amer family, and grandson of the elder Jaya Singha, for some time resided. He married a daughter of a Sirnet chief, and afterwards returned to his native country, relinquishing an estate which had been given him by Madhav, his father-in-law.

BANGSI.—There are said to be 87 marshy lakes in this divi-

sion, but the largest does not exceed 400 acres, and, although they might be of the greatest advantage to agriculture, they are overwhelmed with weeds, and are disagreeable objects to view. About a tenth part of the district is flooded every rainy season, is considered useless by the natives, and in the dry season, is exceedingly dismal, being covered with withered reeds, among which are scattered small trees of the *Gardenia uliginosa*, a most ugly plant. A very large and stately forest of Sakhuya and other valuable timbers, occupies a great extent on the banks of the Buri Rapti, and there is a long stunted wood on the boundary of Dhuliyabhandar. The remainder of the country is planted to superfluity, but very poorly cultivated, the plantations equalling in extent $\frac{1}{3}$ of the fields, the waste spaces between which are much more extensive than both; and are partly clear, partly covered with dismal withered long grass, and partly occupied by ugly bushes and thorns. In Bangsi, part of a brick house which belonged to a former Raja, still remains, and is occupied by the native collector. The Raja's present abode consists of several mud walled quadrangular towers, of two stories, and covered with roofs somewhat after the Italian shape. These towers are joined by huts of one story, with windows towards the interior. Before the principal gate is an area, through which the street passes. It is surrounded by mud buildings, some of them two stories high. These are accommodations for the Raja's officers and servants. There are in all 200 mud walled houses of two stories, all thatched with grass. All the remainder consists of mud walled huts, which are all thatched in the same manner, except five that are covered with tiles, but these are considered as unlucky. Bangsi is situated on both sides of the Rapti, the Raja at present occupying the northern bank, and the officers of government the southern. It is a very sorry place, although on both sides it may contain 600 houses.

The chief remains of antiquity is Kathela in the centre of the great forest, on the southern bank of the Buri Rapti. It is said to have originally been a seat of the Tharus. After which it became the chief residence of chiefs called the Kathela Rajas. They are supposed to have been Rajputs; but no one of the family remains, and they appear to have been totally exterminated by the Sirnet chief, who took the

place. The Kanungoe however and Dumbar Khan, the most intelligent Hindu and Muhammedan at Bangsi, agree, that the Kathela family, having offended the goddess of their city (Kathela devi), was by her converted into stones, and that these still remain in their original forms. I presume neither had ever visited the place. It seems to have been a town with many buildings of brick, and small tanks; but no traces of fortification; and appears to have extended more than a mile each way, although I could not fully trace its outline. The brick buildings are reduced to mere heaps; but the bricks are not so much broken as in the ruins usually attributed to the Tharus, and they are quite in a different style. The ruins of Tharus usually consist of one great mass like what may be supposed to have been the remains of one great building, with some small heaps adjacent; but Kathela consists of many small heaps scattered at irregular distances over a great extent of ground. There are few stones remaining. One, which is a flag smoothed on one side, and cut into mouldings on the edges, is placed with one end in the ground, and is worshipped as Kathela Devi, the goddess who turned the inhabitants to stone. Many offerings of potter's ware are placed round; for it is supposed that no cowherd nor woodcutter could safely enter the forest without procuring her favour by such an offering. The Bhars of Sanauli are the priests, from whence perhaps it may be inferred that the Rajas of Kathela were of this tribe, which is generally allowed to have succeeded the Tharus. Near this stone, on the side of a tank, are the foundations of two small temples, the chamber in each of which has been only a few feet in diameter. In one is placed part of an image called Bhawani (goddess); but it is the head and breast of a male, so far as can be judged from what remains, similar to those which in Behar are called Vasudev, &c. The fragments worshipped in the ruin of the other temple are so small that it is impossible to say what they have been intended to represent. On a heap of brick, some way distant from thence, is lying a stone spout, which terminates in a crocodile's head, very rudely carved. It probably served to convey out the water used in washing the image that stood in the temple, on the ruins of which it now lies. All the people however with me worshipped it by

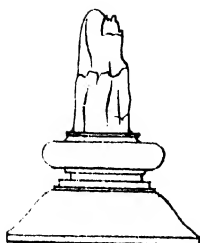
prostration, and by touching it with their foreheads. The night before they had been grievously alarmed by a tiger.

After the destruction of Kathela, the Sirnet built a large mud fort at Sanauli in the same forest. It has had a deep and wide ditch, and a strong rampart; but within there was no considerable building. The town however was large, and has contained some buildings of brick; but it has been long deserted, except by a few Bhars, who cut wood. The family seat was afterwards removed to Bangsi in the open country. They first built a house of brick on the south side of the river, and seem to me to have chosen for the situation a ruin of the Tharus, although no tradition of the circumstance remains, and the heap of rubbish on which the town stands is usually attributed to the decay of the Raja's buildings. It is only however 50 or 60 years since the house was deserted, and some walls and even chambers remain entire, and are still inhabited; but all these, as well as the town, have evidently been built on the heap of rubbish. The Rajas were terrified from the south side of the river by the ghost of a Brahman, and went to their present abode already described.

The village of Sarayat, about 10 or 11 miles north from Bangsi, stands on a heap attributed to the Tharus, but very small, and not clearly marked, the quantity of rubbish visible being trifling. At the south-end of the village is a Lingga very much decayed. Under a tree in the village are some stones. One seems to have been the base of a pillar (*Plate 8, No. 1,*) very much weather-worn; two are square flags with a hole in the centre of each; and a fourth contains a female figure (*Plate 8, No. 2,*) called Kali. She is seated, has only two arms, and seems to be playing on the musical instrument called Vina, and ought therefore to be called rather Saraswati. At the north end of the village is a Lingga, surrounded by a wall and probably modern; at least it has not suffered from the weather. Neither the Pandit of the survey, nor I could learn any tradition concerning these images, which we met with by accident.

DHULIYABHANDAR.—This was formerly a large jurisdiction, the officers of police residing at Rehera, between two estates or Tuppahs called Dhuliya and Bhandar; but these having been seized by the Raja of Gorkha, the Thanah was withdrawn to Mahadeva, where it now remains, and has under it

1.



Base of a Pillar
(at Sarayat.)

2.



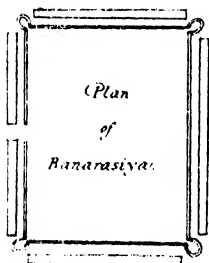
Called "Kali"
(at Sarayat.)

3.



Palata.

4.



Notes to 5 & 6 Images from Banarasiya.

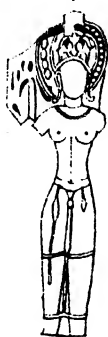
5.



6.



7.



8.



a small territory, which, when the country was ceded by the Nawab, was but in an indifferent state, and has been since totally deserted. The only inhabitants now are the officers of police, the illegitimate family of the head of the convent at Bakhira, and a man employed by the Thanahdar to cultivate a garden.

Towards the boundary of Bangsi, on the banks of the Jemuyar, there is a long narrow forest. Except in this there are traces to show, that the whole has once been fully occupied, and that the plantations have been very moderate, for these still remain in full vigour. There are numerous small tanks at the situation of former villages, and round these are some scattered trees, but seldom such as bear fruit. All the rest of the country is covered with reeds, which when I saw it, where withered and dismal, well suited to bring to recollection the miseries of thousands, who have perished from mismanagement, or have been driven from their native abode by want of sufficient protection.

The chief object of worship is Palata Devi in the wood near the Jemuyar. It was a great favourite with the Gulmi Raja, whose spiritual guide, the chief of the convent of Atithis at Bakhira, is the priest of the goddess, and received 17 Mauzas free of rent, but these are now of no value. There are two small temples, but quite modern, having been built by the predecessor of the present priest, I presume at the Raja's expense. They are in the Muhammedan style, that consist of a cubical chamber surmounted by a dome. They are small buildings, but stand on the ruins of a large temple, the foundations of which in some places are still a few feet high, and a fragment of a stone pillar, and the images still remain; for there is no doubt, that the images are very ancient. In the one temple a large angular stone projects from the floor, and is said to be a Lingga, nor has it a greater resemblance to anything else; but there are no traces of the female part, which however, may be buried in the ruin under the temple, as the projecting part is very short. In the other modern building is the image called Palata, exceedingly worn by the lapse of ages, and the features totally obliterated (*Pl.* 8, No. 3.) It represents the goddess destroying a man, who has sprung from the truncated neck of a buffalo, so common in the monuments of the sect of Buddha in Behar.

Before the two modern temples, at the limits of the ancient building is a tree, under which are portions of two broken Linggas. At each Dasahara there is an assembly, but that in autumn is trifling, while in spring the multitude is very great, and remains nine days: 3 or 400 shopkeepers or hucksters attend, and I have heard the number of votaries reckoned at 50,000. Many buffalos, rams and goats are offered.

About four or five miles east from Mahadeva I saw two elevations somewhat like the ruins attributed to the Tharus, but containing fewer bricks. They were called Trupasandihi and Trupasandihika Jhunga, the latter word signifying a grove, for the ruin is covered with trees. On this latter is a small conical heap of bricks, which has evidently been a temple, and on its ruin have been placed two Linggas, which it probably once contained. On Trupasandihi, or the high place of the worshipper of three gods, there are in fact three Linggas placed under a tree. They are exceedingly weather-worn, and one of them, on the side of the phallus, has a human face. Besides these there are many fragments. Among them, I thought I could trace the Chakra and head of the mace with two of the hands of the image, which in Behar is usually called Vasudev, &c.

There are the ruins of some petty forts, erected by various Rajas and thieves, especially one at Musharoya, about two miles from Mahadeva, which was a strong hold of the Bangjara tribe, when these predatory merchants were in the habit of plundering Bangsi, Satasi, and Parraona.

LOTAN.—A considerable portion of this division is liable to be annually flooded, and is very dismal being very poorly cultivated, and the waste produces only long harsh grass, which early in the dry season is withered. Forests occupy a very large proportion, especially in the south and east parts of the division, where there is one of very great extent, that contains some large timber. A small one towards the north-west on the Telar is much stunted. The clear part of the division about Lotan and Kharati, has once been fully occupied; but many people have lately deserted it, and the plantations are equal to almost a third of the fields that are now cultivated. No house is built of brick nor tiled, but there are 10 mud-walled houses of two stories. Of the huts 15 parts have walls of mud, and one part walls of hurdles; but these

are always plastered with clay on one side, and sometimes on both. All the thatch is grass. Lotan, where one set of the police officers resides, contains only 70 huts, very poor. Kharati, where the other set resides, contains 150, several of two stories, and the whole rather more comfortable. No other place deserves the name of a town.

There are three petty forts built by different Rajput chiefs contending for power, and now entirely ruinous. And the only remain of antiquity worth notice is at Banarasiya in the north-east corner of the division surrounded by forests. I could not conveniently see it; but sent some people to draw what was remarkable; and from the plan it will appear, that the fort is but modern, being a small quadrangle with round bastions at the corners; (*Plate 8, No. 4,*) but there are in the place some broken images very much weather-worn. Among them may be evidently distinguished a Nrisingha, a Buddha, and probably one of those which in Behar are called Vasudev, &c. (*Plate 8, Nos. 5, 6, 7 & 8.*)

PALI.—This is a jurisdiction of a reasonable size, and compact form. Pali, where the officers of police reside was formerly a town which had a fort and castle, belonging to the Chauhan chief of Butaul and Palpa; but this has gone to ruin, and the town in the rainy season is deserted by all except the police officers, who retire to sheds erected on wooden posts to protect them from tigers. In the fair weather 10 or 12 traders come to deal with the people from the mountains, and occupy mud-walled huts. The other habitations, chiefly in villages belonging to the Tharus, are thatched huts with walls made of small stakes of interwoven bamboos, or of reed hurdles, but not plastered. The huts of the Tharus have straight ridges, and in general are much wider, and longer than those of the other natives; but one hut usually serves for the whole residence of a family, which in the southern parts of the district would have three or four huts round a yard. On one side of the hut is usually a garden neatly fenced, and containing tobacco, mustard and a few plantain trees. The Tharus keep, cows, buffaloes, sheep, goats, fowls and pigeons, and this live stock occupies an open end of their hut, separated from the dwelling apartments by an hurdle wall. All the northern boundary of the division is covered by a stately forest containing many Sakhuya trees,

and on the bank of the Tinay this forest extends far south. There is also a thick forest in the southern part of the division between the Payas and Rohini. The remainder would appear to have been once cultivated; but the large space between the Danda and Rohini would seem to have been deserted before the English took possession, and this in consequence of wars between the Chauhans and Sirnets, which raged about 20 years ago. This part of the country is very dismal, being overgrown with withered reeds on the lower grounds, among which are many small tanks with a few scattered trees on their banks. The higher parts are covered with clumps of young Sakhuya. The plantations of fruit trees have been entirely destroyed. The remainder of the country looks better, although there is very little cultivation; but it has been lately deserted, and the plantations remain, nor have the reeds acquired the same ascendancy, so that many fields are still clear pasture.

Near one of the lately deserted villages I observed a small temple of Siva, still having the appearance of being perfectly recent; and at Pali, Mahadatta Sen of Palpa commenced a temple, but it was never finished, nor any image placed in it. Every village had a low deity, usually Samardhir, whose priest was a cobbler, and some of these are still worshipped. Each had also its place for appeasing a ghost of the sacred order, chiefly Tulasi Sukla. Besides the fortified house at Pali, the Chauhans had several petty forts, built by their servants or officers, but now entirely ruined, and never of any consequence.

NICHLAUL or NACHLAWALI—Is a jurisdiction of good size. The Kazi of Gorukhpoor held the southern part of this division as usual by hereditary right; and, as the person who held the northern part chose to adhere to the Raja of Gorkha when that prince seized on a part of the country, the remainder has been annexed to Gorukhpoor.

A large island in the Gandaki is subject to be flooded, and is overrun with reeds and tamarisks. Much of the land towards the north is very low, and during the rainy season is subject to be flooded partly by the rain water lying long, and partly by the swelling of the torrents. This is very fit for rice, but it is thinly inhabited, and looks very dismal, being covered with long withered grass, among which in some

places are scattered ugly trees : on the higher parts however are a good many plantations. Near the hills of the north the country is covered with fine forests, adjoining to which, on the bank of the great Gandaki, is a thin wood consisting almost entirely of Sisau. South from thence, and adjacent to Nichlaul on the east, is a very large forest, chiefly however stunted, and containing many mimosas, especially the Catechu. Opposite to this, on the west of Nichlaul, but at some distance, is another forest, in which there is some Sakhuya trees, but chiefly small. The country south from these forests and Nichlaul is clear, and planted with fruit trees sufficient to serve 10 times the present inhabitants, although these are much more numerous than they were of late, many having retired from the northern parts of the division, in consequence of the disputes with the Raja of Gorkha.

There are two houses of brick belonging to the Kanungoe, and eight houses with mud walls have two stories, three of them are tiled, and five thatched. Four mud walled huts are covered with tiles ; all the other huts are thatched with grass, ten parts having mud walls, and six parts those of hurdles. Among the latter are some Tharu villages ; the others belong chiefly to new settlers, who have not yet determined on a fixed residence, but are ready to move if any increase of rent is demanded. Nichlaul or Nichlawali is a very sorry place, although it contains 200 huts. It formerly had much trade in grain, but that has failed, in consequence of the country to the north having been deserted. Near it the Rajas of Palpa or Butaul had a mud fort and castle, a very sorry work entirely ruined. Maharajgunj, the only other place that deserves the name of a town, contains 125 huts.

The chief object of Muhammedan worship is the monument of Sunduli Mudar Shah. It is situated on a hill which overhangs the large Gandaki, and the building is very petty. The festival lasts for some days before the Sivaratri, and about 2000 usually attend, but several of these are Hindus. They offer copper money and handkerchiefs, which the keeper takes. Last year the people of the Gorkha Raja began to collect, and allowed the keeper nothing ; but some police officers from Nichlaul arriving, the mountaineers desisted, although they did not restore what they had taken. The keeper says that he is the 18th in descent from the per-

son who first held the office, and, if this saint was the person named Mudar, who flourished in the time when Timur invaded India, this would give 23 years for each generation, which is a reasonable allowance, where people marry so early as is usual in India; but that saint is generally allowed to be buried at Mukunpoor, and is called Budiuddin, while the keeper calls his saint Sunduli, and alleges that he is buried here. This however is probably a mere pretence, for he admits that his saint first came to Mukunpoor from Lahus, his native place, and then came here by the way of Butaul. On his arrival he dug a pit, in which he as usual fasted 40 days and nights; after which he died.

Madana Sen, the Tharu prince, is said to have had a house at Kanaha on the east side of the Gandaki, some way above Sivapoor, and in the country now seized by Gorkha, so that I could not examine the place. His wife called Rani Karnawati is said to have lived on bad terms with him, and chose for her residence the top of Maddar hill. There is there indeed the ruin of a small brick building like a small fort; but it could never have been intended for the residence of either a lady of rank or garrison, as there is no water near. It is probable that the chief residences of Madana were at the town of Madanpoor in the Gajpoor district, and Hetampoor in Belawa: but it is very likely that he might have had a house at Kanaha, to which he might retire in the favourable season, to enjoy the most magnificent scenery of that vicinity: and it is possible that his lady may have erected on Maddar hill a place, from which she might occasionally enjoy one of the most magnificent prospects that nature affords. As besides the tremendous peaks of Emodus on one hand, and the immense Gangetic plain on the other, this hill overhangs all the deep recesses and shaggy mountains through which the different branches of the Gandaki force a way.

Several other places in this division are shown as the ruins of forts, which belonged to Madana and Karnawati, but they are very inconsiderable, and at two of them, Sivapoor and Bahuyar, small forts of brick were lately built by Hathi Ray, a slave of the Palpa Raja, who having rebelled, held the country for some time. Around the modern fort Sivapoor, however, are lying many stones, which are said to have belonged to the building of Karnawati. In the account of Par-

raona I have mentioned the temple said to have belonged to this prince's spiritual guide, who, according to the tradition in both places, was a low fellow of the Musahar tribe named Rasu (amorous). As might be expected however from his name, if well applied, he was a great favourite of the goddess, who used frequently to appear to him. The Raja being exceedingly desirous of obtaining a view of her heavenly beauties persuaded the priest, while in his presence, to repeat the forms of prayer, which procured him the transporting sight. As he repeated the awful words her hand appeared issuing from his head, and he fell dead. The Raja was seized with madness, and soon killed himself, and the kingdom departed from his family and tribe, and was seized by the Bhar named Varaha Deva, who probably resided occasionally at Kathela in Bangsi, and Dhuriyapar in Gopalpoor; but the principal residence of this dynasty would seem to have been Garsamaran. His tribe, when driven from thence, would appear to have resided near Ramnagar in the district of Saran, until the Chauhan Rajputs seized on their country, part of which they still hold. These Chauhans and their servants, and the Sirnets with whom they waged frequent wars, have built several forts, all now in ruins, and unworthy of notice.

CHAPTER IV.

POPULATION, DISTINCTION OF CLASSES, MANNERS, DISEASES,
COSTUME, ETC.

The estimate of the number of houses in the towns of Gorukhpoor and Nawabgunj has been taken from an account given by the officers of police, and does not appear to me liable to any considerable error. I have from thence calculated the number of people in the same manner, as from the number of people in Shahabad I calculated the number of families. In the other divisions my native assistants with a good deal of pains took an account of the number of traders and artists, which has been implicitly followed. In order to form an estimate of the other classes of society, as in the districts hitherto surveyed, I consulted many intelligent persons concerning the quantity of field that one ploughman usually labours. This however I must observe is generally very small, and is perhaps underrated, in which case the number of cultivators and gentry will be less than I have stated; but I have no means of calculating how far this may be the case. The number of ploughmen having been ascertained, I have endeavoured to allot to each class the proportion of ploughs which its members hold, and thus I procured an estimate of the number of the lower tribes of cultivators. The higher tribes or gentry I have calculated from the proportion which they are said to bear to the cultivators. Having thus procured the number of able bodied men, I have as formerly made an allowance for the females and infirm or young males. Near the Ghaghra, where the climate is uncommonly healthy, I have allowed 100 able bodied men for 425 people, in the middle parts of the district, as about Gorukhpoor, I have allowed 100 for 450, and towards the hills, where the country is more unhealthy, I have allowed 100 men only in 475 persons. Here, as in Behar and Shahabad, the people are divided into four classes.

The 1st, called Ashraf and Bhalamanush, forms a kind of gentry, who in this district far exceed any reasonable bounds,

so that by far the greater part are in a miserable state of ignorance, and many in great indigence. It is only some among them called Durbaris that can face the judge, collector, or such great personages. A great many called Gharaiyas never, if possible, venture into such presence, and when they do, seldom find utterance ; but if they are able to speak at all, it is in a roar like a bull's, they being mere clowns. None of them will labour for hire ; but almost all have farms, and by far the greater part do every kind of labour in their own fields, except reaping and holding the plough, both of which are considered as so highly discreditable that no Brahman nor scribe can here be induced to perform them, and very few even of the Muhammedan gentry or Rajputs will condescend to this degradation ; by far the greater part even of these would rather perish of hunger. About 800 families are engaged in commerce, and 100 as artificers or artists ; but they are allowed by all to be Ashraf.

Until the English Government these higher orders possessed almost the whole lands in property, and the whole leases ; for neither the artists, traders, nor other low tribes were permitted to cultivate the earth, except as servants. It seems to have been more owing to this than to the form of government, although that was far from good, that the country became depopulated, the Company's provinces in the neighbourhood affording abundance of lands for such of the low tribes as chose to emigrate. The removal of this privilege, since the establishment of the Company's government, has given very great disgust to the higher ranks, who are a good deal discontented ; but it attracted a good many low people from the countries remaining to the Nawab, until this prince has granted them similar indulgences. The Muhammedan gentry consists as usual of Saiuds or descendants of the prophet, of Sheykh's or persons of Arabian extraction, of Moguls, of Pathans, and of persons dedicated to religion (Fukirs) or poetry (Bhats). Even in the short time, however, that has intervened since the English took possession, the insolent pride of Hindu caste has acquired such an ascendancy, that all the Pathans, Bhats, and Fukirs, who hold the plough, which is the case with many of these orders, have been excluded from the rank of Ashraf ; but I have thought, that such an unjust distinction would only lead to

confusion; as no one dares exclude from the rank of gentry the Rajputs or other Hindus of rank, who have wisely undertaken this valuable kind of industry. The Hindu Ashraf or gentry consists of Brahmans and Rajputs, both exceedingly numerous, and the former very proud, of Bhats or parasitical poets, of musicians (kathaks), of Khattris and Agarwalas engaged in commerce, and of Kayasthas or scribes. The numbers of the Khattris and Agarwalas are very inconsiderable, and although they are merchants, they are not included among mercantile tribes. There are besides a good many (in all, including the Agarwalas and Khattris, 800 houses), Brahmans, Muhammedans, Rajputs, and Kayasthas, who although in fact traders, are included among the gentry, and have in the Appendix been admitted as such, so that on this account the actual number of traders is 800 houses more than mentioned in this document, and on another account, as will be afterwards mentioned, it requires a still greater augmentation.

The low mercantile tribes which form the second class are here called Baniya or Bukal, and very often both words are united in one term. A good many have now small farms, which they cultivate with their own hands in the rainy season, when commerce is nearly at a stand. This class should in fact be augmented by 800 families, who, although in reality traders, are by all included among the Ashraf or gentry; and it would also require to be augmented by 1080 families of Telis, who carry on trade; but they have also oil-mills, which their women manage, so that each of these families trades, and at the same time manufactures. I could not mention them in both classes, without increasing the population; and, as the proper duty of the tribe is to express oil, I have included the whole among manufacturers. About 220 other families of manufacturing tribes and an equal number of agricultural castes, are engaged in commerce; but as this is their chief employment, I have included them among the traders, while I have included among the artists still more of the mercantile tribes, who live by manufacturing, especially the Kalwars, who distil, and who amount to about 760 houses.

Although the third class composed of artists, is in many parts considered as abundantly distinct from the others,

there is no word appropriated to express it, and in some parts both traders and artists are included in the common name *Alhurfi*. The term *Pauniya* is applied only with propriety to express the blacksmith, carpenter, barber, washerman, and shoemaker, attached to the manorial establishment. Many of them have small farms, which one person of the family cultivates, while another works at his trade. Their women are hired to weed and reap.

The duty of ploughing and reaping, which is that of the fourth class, is considered as exceedingly mean, and so discreditable, that the term *Chasa* is rejected by them, and they are called *Grihasthas* or inhabitants, and *Khetihars* or men of the field. Since they have been permitted to farm lands, many, who were not involved in debt, refuse to work for the higher classes, who in some parts, being exceedingly numerous, have been under the necessity of procuring labourers from the countries which are more populous; and I heard it alleged, that the number, which comes from the Nawab's country during the rainy season is very great, and may amount to 54,000. These have not been included in the population, any more than the soldiers of the regular army, and their followers. *Parraona* is the only part of the district that has a superabundance of labourers, and, although there is still much land waste in that division, many people go from thence to *Munsurgunj* for service.

On these grounds I have taken the number of inhabitants at 1,989,314 (see Appendix), and, by following the same plan as in *Shahabad*, I find, that these will occupy 277,099 houses. It must be observed, that the number of houses, belonging to each class, does not give a fair view of the number of persons respectively belonging to each. The families of the gentry are considerably larger, and those of the artificers and traders considerably smaller, than the average proportion. The population, which I have assigned, amounts to 269 persons to the square mile, which in Europe would be considered as a great number; but it is very low, where almost the whole soil is capable of giving at least one crop of grain in the year, and where the people live almost entirely on grain. The whole field now actually cultivated has been estimated at 2417 square miles, which will give rather

more than $2\frac{1}{2}$ Calcutta bigahs for each person, nearly the same proportion as in Behar, because in the $2\frac{1}{2}$ allotted there for each person, there is included the ground occupied by houses and plantations, while here the $2\frac{1}{2}$ bigahs are all field. The number of men said to be absent in the regular army amounts to 248, which can produce little or no effect on a population so considerable.

A great proportion of the Rajputs, military Brahmans, and Pathans, is willing to serve as irregulars or messengers, and until of late were at all times ready to draw their swords in the disputes of their chiefs, both with each other and with their government; and a good many of them had predatory habits. The latter have been considerably repressed, nor does any robber of consequence now lurk in the country. Neither does any chief presume now to resist the civil authority; but they are still apt to decide disputed boundaries by the sword, and several engagements have of late taken place, although such violence is much less frequent, and is carried to a much smaller extent than it was in the Nawab's government; with which it did not seem to be an object to preserve the peace. So far as I can learn, it was not usual for the government to interfere, either to prevent or to punish the feuds between the chiefs, unless one of the parties paid for assistance, in which case it was given, more however in the manner of an ally than in that of the sovereign of both parties. The chiefs, and most natives of rank, of the military tribes at least, seem very much to regret this change in the administration of affairs; and it seems in fact to have been much less fatal to their interests, than the endless litigations, in which they are now involved, and in which they vent their mutual heart-burnings and ancient feuds. The whole number of men born in this district, who are ready and able to enter into at least irregular military, or predatory service, may amount to 29,000, of whom 2778 are employed here, and 833 in other districts, while not above 260 strangers have found their way here from other places. This no doubt somewhat reduces the population. The greater part of these are provided with sword and target, and a good many with matchlocks, but few go abroad armed. The number of penmen born here employed in other districts (330) rather ex-

ceeds those strangers employed here (233); but in so trifling a number as to produce little or no effect on the population, although their remittances may be of considerable value.

The manners of the women in general are very strict, and the men are jealous. People of severity complain that since the English government there is more laxity among the women than formerly, the husbands being afraid of making such severe examples, in cases of frailty, as were formerly usual; for with whatever was done the Nawab's government did not interfere. At Gorukhpoor the example of the refugees from the hills who have fled to escape the violence of the Raja of Gorkha, seems to have had a still greater effect, than the interference of our courts; and a good deal of intriguing prevails, especially among the women of the mercantile tribes. Many of the mountain beauties have a good deal of the Chinese or Tartar countenance, which seems to me to be admired by the natives more than their own regular features, a taste probably introduced by the Moguls, and spread, by the usual imitation of the great, even among their Hindu subjects.

The Rajputs here being of high birth, are often courted as sons in law by those in the east, and receive large dowers with their wives. As they scorn to give their daughters in return, they find it difficult to procure husbands of a suitable rank; and I am credibly informed, that several of the higher families were in the habit of putting their female children to death, when born. As our courts would be apt to give them much trouble, should such a practice come to light, it is said, that they have of late desisted from this cruel practice; but in its stead have adopted one, if possible, still more barbarous. It is alleged, that they give the infants too little milk, and thus occasion them to linger, and perish from want of adequate nourishment. It is scarcely possible to conceive,* that a mother could be induced to join in a practice so repugnant to the ordinary feelings of humanity; but it must be recollected, that they are brought up with the highest notions of pride, to the stern dictates of which they often sacrifice themselves on the burning pile. The great proportion of Hindus of high rank occasions many young widows, who cannot marry a

* The History of Rajpootana unfortunately proves it to be true.—[Ed.]

second time, and this is no doubt some check on population. The young widows of the low ranks usually become concubines.

Inoculation for the small pox has as yet made less progress than in Bengal; and in some places is scarcely known; but in general it seems to be rather on the increase, and it is said, would be more common, were it not for the difficulty of procuring operators, all of whom come from the east. It is evident, that the Muhammedan faith has here had a tendency to check the practice, as in the divisions, where this religion has become most prevalent, the practice has been the least extended.* About the capital the surgeon has vaccinated a few, although the people there entirely reject inoculation for the small pox, nor do they seem at all aware of the advantages of vaccination, nor has any native begun to operate with this disease. Fevers seem upon the whole to be more and more numerous in proportion to the vicinity of the hills, and in the three northern divisions the people have a sallow colour and weak appearance. The whole rainy season is there very unhealthy, but the autumnal epidemic is in all places the most severe, and the vernal, attacks mostly children. It is said, that of late the fevers have more frequently than formerly been accompanied by visceral obstructions. Except in towns, where there are physicians, the only remedy used in fevers is an abstinence, during which the patient is allowed only a very little water. Few modes of treatment seem more successful. The ordinary fevers are of the remitting form, and last from two to ten days. Some of a slight nature are called cold and hot, Sardigarmi, and require little or no attention. The people allege, that they are also liable to slight febrile attacks, if they omit for some days to eat before 10 o'clock in the forenoon, especially near the equinoxes. This kind of complaint is called Kharai, and is accompanied by headach and bleeding at the nose.

Fluxes are more common in spring than in autumn, and are pretty frequent, although far from fatal. Like the vernal fevers they are most common among children. Cholera (Pangchak) is not common. The febrile complaint called

* Owing to the extreme length to which the doctrine of predestination is carried by the Moslems—[ED.]

Nakra very seldom occurs, and in most parts is said to have been totally unknown until of late. The fever accompanied by tumefaction of the maxillary glands in many parts of the district is not known; but in Sanichara, and some other places, I heard of it; and it was said to prevail chiefly in the end of October and beginning of November, and to be attended with little danger.

Both kinds of leprosy are pretty common, and the Kor, or Korhi, that in which the joints fall off, is said to be on the increase. The people here do not separate the diseased from their families, and some of them continue to live with their wives, and beget children, who seldom escape the disease. Although in general they are not exposed to want, a good many of them, in order to expiate the sin, to which their disease is supposed to owe its origin, put themselves to a voluntary death. Some go to Ayodha, and more to Prayag, and throw themselves into the holy stream; while others to whom a distant journey would be inconvenient, throw themselves into a pit filled with fire. The white leprosy would not appear to be hereditary, nor is it beheld with such abhorrence as the Kor, so that the affected, seldom, if ever, destroy themselves, although it is considered as a mark of divine anger. It is commonly called Sapheda and Charakh.

The swellings, which affect the legs (Filpas) &c. are not common; but the swelling on the throat, (Ghegh) affects many. In some divisions this disease seldom or never occurs, in others it is very common, but it is not always, that it prevails in similar situations; for instance in Munsurgunj and Gorukhpoor the swelling in the throat is more common than in any place in the district; but is very rare in Bhewopar on the opposite bank of the Rapti. It must also be observed, that in Bhagulpoor and Gopalpoor, where the swelling in the legs, &c. is most prevalent, the swelling of the throat is not at all common. On the banks of the Gandaki the latter disease is said to affect crows, kites and dogs as well as the human species, but I noticed no instances of the kind. In some places it was said, that the swelling has disappeared, after the patient had removed from a place subject to the disease, to one exempt from it. Although, upon the whole there seems reason to think, that the remote cause of this disease has some connection with water springing in alpine

regions; yet in Khamariya I found it attributed to drinking the water of a lake at Hyderabad, which seems to have little or no connection with any stream coming from the northern mountains.

Rheumatism is rare, nor did I hear of any that had the species of lameness called Kungj, which is frequent in Behar, Patna, and Shahabad. On the bank of the larger Gandaki, however, there is a peculiar disease called Baudh, which seems somewhat analogous. The persons who are affected, are incapable of speaking distinctly, or of working hard; but, although in all respects rather imbecile, they are not destitute of understanding like the idiots of the alps. Unfortunately they by no means enjoy the same favour, and many of them are common beggars. Some are born in this state, others are seized when of an adult age. About 400 persons in all are said to be in this wretched condition, nor when once affected, do they ever recover. An ascites (dropsy), seems to be endemic in five or six Mauzas, north from Parraona about 16 miles. The belly is much distended, and the legs and arms much emaciated. The progress of the disease is however very slow, requiring many years to kill the patients, none of whom have been known to recover. I did not see any affected person, but from the symptoms above mentioned, as detailed by the natives, I presume, that the disease is of the encysted kind.

Condition and manner of living of the people.—Provisions being cheaper here than in Shahabad, and the expenditure of money being nearly the same, the people live more plentifully than in that district. There are many chiefs of very high birth, and extensive possessions; but no one lives in the splendour becoming such a situation. During the Muhammedan government their undisciplined but gallant followers were always able to secure them in a considerable share of power and respectability; so that, although the rude state of the arts deprived them of the means of suitable splendour, and their religious creed deprived them of the means of showing the convivial hospitality of our ancient barons, yet they had numerous attendants, both in the battle and chace, their usual occupations in the day, and a great variety of beauties to enliven their nights. The power of European discipline having rendered all resistance to law.

hopeless, its stern decrees having taken place, and the high born chief, in custody perhaps of two or three bailiffs, whom he must pay for common civility, is obliged to hang on in daily attendance at the office of a collector of revenue, and to treat a beardless penman as his superior in rank. Their kindred still hang round the chiefs with some degree of regard; but that consolation will soon cease; and so far as they think prudent, they naturally shun all intercourse with Europeans, and still more so with the native officers of government; their chief consolation is in the sports, which their wastes afford, and their chief expenditure is in hawks, and the equipage necessary for the chase. There is not therefore one native in the district that lives in the splendour becoming a person of rank. Their houses at the best had been mean; and I did not see one that was not ruinous.

The custom of going abroad armed, which was lately general among the numerous gentry even of the sacred order, has in a great measure been abandoned; and many of them have disposed of their arms, thinking them unnecessary for their domestic security; for the police in that essential point has been much improved since the establishment of the Company's government. The people are naturally honest, and the thieves and robbers, who formerly infested the district, were men, who openly professed the employment, and supported themselves by a military force, which was adequate to resist irregulars in the forests of this district, but instantly gave way to European discipline. The chief perpetrators of enormities had been the traders called Bangjaras,* who went in large caravans, armed, as they pretended, for their defence; but ready to plunder, wherever they could do it with safety. They still frequent the district, but merely as traders; nor has there from their part, I believe, been the least reason for complaint, since the people were under the protection of the well known, and highly respected bayonet. Many Rajputs here make money by marrying the daughters of lower men from the east; still, however, the expense of marriage is intolerable, and is a principal source of the debt, in which a great proportion of the people is involved. The expense of funerals and of priests is trifling, when compared with that in Bengal. All ranks bury what money they may have, but few have any capital. It is not supposed, that

* Brinjaries or dealers in grain, &c. probably.—[Ed.]

much is lost by being buried, as the people are careful to divulge the secret in time.

In the topography of the divisions I have given an account of the buildings, so far as they affect the appearance of the country. The observations, made in the accounts of Behar and Shahabad on the different kinds of houses, are in general applicable to this district. The castles built of mud, or even of brick, make in this district no external show, as they are always surrounded by thickets of bamboos, which conceal them from view. In several parts a good many tiled roofs have been introduced, both in huts and houses of two stories, and they are much neater than those of Behar or Bengal; but in some places prejudices continue against employing them, and they are considered as unlucky. The thatched roofs as in the south of Shahabad are execrably rude, and unseemly, although straw or stubble is very seldom used, and grass no doubt, with care, makes a neater and better roof than either. The huts have seldom any wooden frame for the roof, which is supported by a beam of wood going from one gable end to the other, and by the top of the walls, which seldom exceed four feet in height. Each hut, as usual in India, consists of one apartment, and those, who can afford more accommodation, build more huts in proportion to their means.

Although in the midst of forests, very few of the huts have wooden doors, and still fewer have any aperture in the form of a window. Very few of the mud walls except in the town of Gorukhpoor, are white-washed or painted, and their outside is in general very slovenly; but as usual in India, so far as I could judge by peeping through the open doors, the insides are much cleaner than might be expected from the external appearance. There are here none of the huts in form of bee-hives. The houses in villages here are much huddled together, and make no show at a distance, being usually buried in plantations; but they are not scattered through these as in Bengal, so that fires are very destructive. The furniture is fully more defective than in Behar.

The petticoat (Lahangga) is fully as much in use as in Behar, but the bodice (Korta) and veil (Urani) are confined to a few young women of the Muhammedan faith, or Rajput tribe; nor do any Hindus, but the women of the Khatri and

Agarwala tribes, adopt the drawers of the Muhammedans; and even these, it is alleged, do so only, when they go on private intrigues, to which they are said to be much addicted. The gown (Peshwaz) is confined to less than 200 of the chief Muhammedan families, and to the dancing girls. The Hindu women, who wear a petticoat, use also a wrapper, which covers their head and body, but does not entirely conceal the face; at least all young women contrived to shew theirs as they pass. Besides the Lahangga and Sari in cold weather, they use often a mantle or Chadar. The petticoat is always coloured, and most commonly checkered. Those most valuable are of pure silk and cotton mixed, from Maldeh, and usually here called Atlas. Then come those made of Tasar silk and cotton, which are called Ganggam or Ginggam, and are made in the country between the Ganges and Ghaghra. The coarsest petticoats are made of cotton entirely in the same part of the country, and have various hard names according to their pattern. The longer wrapper (Dhoti) worn with the petticoat is always of cotton, and is of various fineness according to the rank of the wearer. The finer ones are always bleached, and both fine and coarse are sometimes dyed, especially at marriages. Widows of pure birth are not allowed to use the petticoat, but the widows of low castes, who are in the expectation of becoming concubines, continue to use this indulgence. Those, who use the coarse petticoat, are in better circumstances than those who use the wrapper alone; so that it seems to have been chiefly the want of means, that has at all preserved the original Hindu dress among the women. The female wrapper, when of full size, is here called Dhoti, which term in Behar and Bengal is confined to the male dress, while the female wrapper of full size is there called Sari. Many, however, cannot afford this, and must use not only a small wrapper (Kiluya), but that composed of several pieces sewed together, which is an abomination with the Hindus, so that every woman of rank, when she eats, cooks, or prays, must lay aside her petticoat, and retain only the wrapper made without the use of scissors or needle.

The men also have chiefly preserved the Hindu dress from want of means to purchase the Muhammedan; for every one, who can possibly procure a full dress (Jora), either by beg-

ging or borrowing, uses it at marriages. The number, who can afford to appear in this dress at visits of ceremony (Durbar), is however very small, and very few can afford shawls. Many in visits adopt the more common Muhammedan dress (Hindustani Posh), but in ordinary almost every one uses the old Hindu fashion of a wrapper, and turban, with a small mantle for the cold season. Even those Hindus, who cannot afford the wrapper of a full size, use the turban, although many have it of a pitiful size, but it must be observed, that some old tribes, such as the Musahar, do not use this part of dress, which here however is more general than in any part that I have seen, even the Pandits and men dedicated to religion using it; while in most parts they either go bare headed or use a cap with flaps coming over their ears, such as we see in the old sculptures of Egyptian priests. The turban I have no doubt is of Persian origin. The Moslems at home use a small conical cap, and some of the scribes, who have studied Persian, are beginning to imitate them in this economy. In the cold season all who can afford it have quilts, which they wrap round them, night and day, when cold. Those who are easy, use quilts made of chints (Rajai), or of coloured cotton cloth (Lehap). Those who are poorer, use quilts, which, when new, are white (Sirak or Saphedi), but are never washed. Those who cannot procure such quilts, use those made of rags (Gudri); but such are chiefly used by the low castes, who also use blankets; while those of pure birth, who cannot procure Rajais or Saphedis use only a single (Chadar) or double sheet (Gelap, Khol, or Dohar). They use blankets for bedding, but never as a covering. The low castes, who use the blanket, always have a sheet (Chadar) under it. In cold weather the women use little more covering than in the hot; the greater quantity of fat, with which women are provided, rendering them less susceptible of cold than men are. On the whole the clothing here is fully as coarse, and rather more scanty than in Behar and Shahabad; but I do not think that it is quite so dirty, a great many having their linen bleached, and cleaned by the washerman.

Most of the men and of the Muhammedan women wear shoes, but very few of the low Hindu women use sandals. This however seems to be more from economy than aversion, as the women of the chief families, who can afford to live idle

and in luxury, use the gaudy slippers made after the Patna fashion. Ornaments of lack are confined to the women of the tribes called Chamar Dom and Dosads, in the very dregs of impurity. The numerous tribe of Ahir use the base metals, brass bell metal and tin, almost alone. The other tribes wear almost all ornaments of glass, with some of the metals according to their rank and circumstances. Some tribes of the Rajputs never use the base metals, although even the Brahmans use them on their legs and arms. By far the greater part of all the women have at least a ring of gold in their nose, and perhaps 200 families have their women fully bedecked with the precious metals, which are more plentifully applied to female ornament than in Shahabad. Four or five families have coral, pearls and diamonds. The ornaments of glass are however considered as the proper ones belonging to women of rank, while in the prime of youth and beauty, and here it is these alone that widows are compelled to lay aside.

Men very seldom anoint themselves with oil, except at marriages, and as a remedy for disease. The women more or less frequently, according to their station, anoint their bodies and heads with oil, and paint their foreheads with red lead. This even by young beauties is seldom done oftener than twice a week, and by old ladies it is practised seldomer. A bit of coloured glass is pasted between the eyes at the same time, and is not disturbed by washing until the next day of ornament. Their heads of course cannot be washed in the intervals. The washing of their forehead at any time is considered as very disgraceful, and the alleging such an action is considered as a term of great reproach; for widows of rank are not allowed to paint, and the washing off the paint is considered as an expression of a desire for the husband's death. Virgins are not allowed to paint; it would be considered as too glaring a declaration of their desire to attract the notice of men.

The eyes of bridegrooms are blackened, but no other males are guilty of this affectation after the age of infancy; for the women, when they blacken their own eyes, which is only done occasionally, apply some to those of their children. Most of the women are more or less tattooed, although the operation is by no means considered indispensable; and men of rank have no scruples of drinking from the hand of a nymph whose

skin is without spot. The lower women, however, take a great deal of pains in adorning their skins with various figures. The ringworm is every where troublesome to a number of the men, and in some places seizes on a great proportion of them; but it seldom affects women. It generally goes away, or is much alleviated in the rainy season. Psora is pretty common, especially in winter, but on the whole is less frequent than towards the east.

It is usual among the natives of India to cover themselves day and night with the same clothing. At night the turban, and such ornaments as would incommode, are laid aside, but no other material change takes place. The bedding therefore consists of what is intended to enable them to lie easily. Those who have the best kind of bedsteads, made by a carpenter, and all the parts of which have received some degree of polish, have usually a bad mattress, and some pillows covered with a sheet. Curtains are never used by the natives of this district, although several Bengalese have shown them the example. All the other bedsteads are of the rude kind called Khatiyas, which are mere rude sticks tied together, with a bottom of coarse ropes interwoven to support the bedding. This in some cases consists of a blanket and sheet, or of a carpet or rug. In other cases the bedding is a coarse mat, or some straw. Many however cannot afford these luxuries, and sleep on the ground, spreading on this a coarse mat of Kusa Ater or Gongdari, under which in winter is spread some straw. Religious mendicants are not allowed the use of bedsteads, but use good bedding, that is blankets or carpets; and many old infirm persons prefer the ground, as giving them less trouble.

The quantity of butcher's meat and poultry that is consumed here is exceedingly small. In the capital two or three shops sell execrable goats' meat and mutton; but it is used only by Muhammedans and persons of low birth; and the Hindu gentry, when they want to eat meat, kill it themselves, or offer it in sacrifice, or kill game; but a great many altogether reject animal food. There are no ducks; the few geese and pigeons that are kept are entirely reared as pets; and pullets are very scarce, even in the parts where Muhammedans most abound. The chief supply of animal food consists of venison and hares killed in hunting by the Rajputs, and

swine which are sacrificed by the very dregs of impurity, suitable enough for the manner in which these animals are reared, and in a state of poverty, which may be aptly compared to the leanness of their food. The lakes of this district afford an astonishing supply of the most delicious water-fowl, but it is only on the Bakhira Jhil that any advantage is taken of this supply. On the whole the quantity of butcher's meat and poultry used, as I have mentioned in Shahabad, is in no manner connected with the wealth or ease in which the people live; nor does the vast number of wild animals offered by nature for food at all compensate for the neglect of domestic stock. Except in the capital no butcher kills regularly to stand the chance of the market; nor is beef anywhere exposed publicly for sale.

Fish has by nature been provided in abundance; but this food is not in much request, a great many rejecting it as contrary to religion, and some as contrary to health. Owing to these prejudices the demand is small, and the fishermen are thence probably unskilful, so that a great part of what is taken is secured in the marshes, as these become nearly dry. Whether or not the wholesomeness of the food is affected by this circumstance, I will not take upon myself to say; but such seems to be the opinion of the natives, and there can be no doubt that it affects their taste, and that fish of the best kinds caught among the weeds of these marshes have a very disagreeable flavour. The fish in the running streams, of the same species, are excellent; but owing to want of skill are seldom procurable.

Notwithstanding the vast extent of pasture, and the number of cattle, milk, during the greater part of the year, is a scarce article, and the greater part of the curds that are used have had the butter previously extracted. The scarcity is owing partly to the want of vegetation, except during the four months of the rainy season; and partly to the people being unwilling to deprive the calves of any milk. The preparations of the sugar cane enter less into the diet of the natives of this district than in that of any hitherto surveyed. They are used in the same manner as in Shahabad. People living here in the most luxurious style use boiled rice daily, with unleavened wheaten cakes occasionally as a change, and have as seasoning a curry of pulse, and one or two of vege-

tables, both seasoned with butter, turmeric, capsicum, salt, and spices. They use curds daily, and a little coarse sugar or molasses occasionally. The use of animal food is entirely accidental, and depends on their religious opinions more than their luxury, all the sect of Vishnu rejecting it, while many impure and miserable creatures enjoy it often. People less easy, use oil in place of butter, and have no foreign spiceries; and it is not always that they procure curds. Those less easy, have no curry of vegetables, and procure curds in the cheap season alone. Those in still greater difficulty, have rice at the cheapest season only, or on high occasions, and use whatever grain is cheapest, while they seldom procure pulse except in harvest, or curds except on great occasions, and the quantity of oil and salt that they procure is very limited. It must however be observed, that towards the northern frontier rice is at all seasons the cheapest grain, and there its regular use is no indication of wealth nor luxury.

The use of Ghieu or boiled butter is nearly to about the same extent as in Shahabad, but that of oil is more restrained, than in any of the districts hitherto surveyed. The quantity considered as a full daily allowance for 10 persons young and old, varied in different places from 10 to 48 p. w. and on an average was $25\frac{7}{10}$ p. w. equal to $25\frac{47}{100}$ s. w. of Calcutta, or a trifle more than 10 ozs. avoirdupois weight. The second class is said to use from 5 p. w. to 24 p. w. average $13\frac{52}{100}$ p. w. equal to $13\frac{4}{10}$ s. w. or $5\frac{1}{2}$ ozs. The third class uses from 3 to 12 p. w. average $7\frac{43}{100}$ p. w. equal to $7\frac{56}{100}$ s. w. or rather more than 3 ozs. Finally, the fourth class uses from 2 to $7\frac{1}{2}$ p. w. average $3\frac{36}{100}$ p. w. equal to $3\frac{32}{100}$ s. w. or $1\frac{36}{100}$ oz. These quantities, as usual in the estimates of other districts, include what is burnt for the lamp; and in the fourth class, are many who have their food seasoned with oil on peculiar occasions alone; but that is chiefly owing to the aversion of some of the low pork-eating tribes to this seasoning.

The quantity of salt said to be a full allowance for a family of 10 persons, varied from 10 p. w. to 30 p. w. average $21\frac{64}{100}$ p. w. or $21\frac{45}{100}$ Calcutta s. w. or $9\frac{8}{10}$ ozs. avoirdupois. The second class is said to procure $4\frac{3}{4}$ ozs. The third class $3\frac{3}{4}$ ozs. The fourth class $2\frac{16}{100}$ ozs. All procure more or less daily. There being here no monopoly on salt, the quantity used compared with that in the districts hitherto surveyed, will tend

to throw light on the effects of raising a duty on this article by that means; and it will appear, although the higher classes in Shahabad use more salt than those here, that the lower classes here are much better provided, but this is probably owing to higher wages arising from a scarcity of the labouring classes; and it seems exceedingly doubtful whether, if the monopoly were removed in Bengal, any considerable difference in the consumption of salt would take place. The salt consumed here indeed in general, pays no revenue to the Company, as it comes chiefly by land, and pays transit duties to the Nawab Vazir alone; but owing to these and the land carriage, the price is not very much lower than that of sea salt was in Shahabad, the quantity which costs there 5 rs. selling here for about 4. Were the salt brought by water from the western provinces, it would pay duties to the Company, which would probably raise it nearly as high as that which could be brought from Bengal under the monopoly. In fact the levying the tax by means of transit duties is liable to strong objections on account of inequality, as many altogether escape payment, who live near the salt works, or pay to a foreign state, as in this district. Nor could this be remedied without the establishment of numerous custom-houses, attended by a heavy expense to government, and by endless vexations to the merchant. A kind of excise has I believe, been attempted in the western provinces with very little success, and I am inclined to believe, that even there a considerable revenue may be most easily realized, and that with the least vexation to the subject, by means of the monopoly, which of course implies a prohibition of the manufacture in our western provinces, or of importation from the western states, except on the account of government. Capsicum is much less used as a seasoning than in Bengal, and many in a great measure reject its use, considering it prejudicial to the eyes. In many parts turmeric is not used with curry made of the pulse called Urid, that is with the curry most common in this district, but it is used with every other curry, and in other parts it is used with the Urid. The Muhammedans use a good many onions, and the low Hindus garlic, but neither is taken to such an extent as is usual in Bengal and Behar.

Although the people here are but very poorly supplied

with seasoning, they have abundance of nourishment in various kinds of grain. On an inquiry after the actual consumption of 19 families of a rank exempted from labour, in different parts of the country, I found, that they daily consumed at the rate of $343\frac{4}{10}$ p. w. or 341 Calcutta s. w., or very nearly $8\frac{3}{4}$ lbs. avoirdupois of grain for five persons young and old; and in the same manner, on a comparison of 21 labouring families, I found that five persons consume grain daily at the rate of more than 10 lbs. avoirdupois. On this, with a very little seasoning and water for drink, where the climate is healthy, they are a stout handsome race, of very considerable activity, and high courage. No substitute is used for grain except in famines, none of which has happened since the year of Sambat 1840, (A. D. 1783), and except by a few of the wretched Bhars formerly lords of the country, who use the roots of wild yams for a part of their subsistence.

The use of palm wine, as in Shahabad, falls very much short of that in Behar, and falls also much shorter in reality than would appear from the tables, partly for the reason stated in Shahabad, and partly because it is only from one to two months in the year, when the liquor is most plenty, that it is any where worth while to take a license.

The quantity of distilled liquor consumed is very great, as may be known from the number of stills, and amount of the duty. This is so great, that it is impossible that the low tribes should consume the whole, they being much more willing than able to purchase this luxury. The gentry indeed entirely disclaim the honour of good fellowship; but this I believe, arises from what they ought to do according to their creed, and is not at all conformable to practice. I saw one man who said he was a proprietor of land, and a scribe by birth, who was on the road in the morning most notoriously and insolently drunk, and several of the high-born chiefs, with whom I had interviews, appeared to me intoxicated; but whether or not with liquor, I cannot take upon myself to say. The greater part of those who intoxicate themselves with the hemp plant, use that which grows spontaneously.

Except a few common characters, no women smoke tobacco; but after the age of 20 a large proportion of them chew that drug, as do also a great part of the men, although these also indulge in smoking, and not a few take snuff. The consump-

tion of tobacco therefore is enormous, although the (hukka) pipe is not so incessantly in their mouth, as is usual in Bengal. Four pipes a day is reckoned a full allowance for a smoker, and each pipe may contain 2 p. w. (356 grains) of the leaf mixed with an equal quantity of molasses.

Betle is far from being so much used as towards the east, still however, many people have their mouths very frequently filled, although not so as to prevent articulation, and it is an essential at all great occasions; but on the whole it is here less used than in Shahabad.

The oil most commonly used for the lamp as well as for eating, is that extracted from the cruciform plants, but in some places linseed oil is used to a considerable extent for both purposes: as is also that of Sesamum, and the Mahuya. The other kinds of oil mentioned in the appendix are only used for the lamp; but their quantities are trifling. In this statement will be found an estimate of the proportion of different kinds of fuel and lamp oil used in different parts of the district; and of the extent to which the convenience of a lamp is enjoyed. Candles are not used by the highest families. Almost all burn a fire by their bed in cold weather.

In the appendix will be found an estimate of the extent to which the inhabitants of this district are provided with attendants, and means of conveyance. The equipage of the chiefs, as I have stated, is chiefly suited for the sports of the field; and, when they go out to the chase, they are accompanied by a good many armed horsemen; but many of these are their kinsmen, who still adhere from affection to the heads of their families. The elephants mostly belong to the chiefs, or to the principal collateral branches of their families; and the camels are chiefly employed to carry their baggage. One of them belongs to a religious mendicant, and is employed to carry the drums that proclaim his faith in the prophet, and his devotion to Allah; for, as usual in the east, he does not hide his light in a bushel.

None of the horses are worth more than two or three hundred rupees, which in this country will purchase nothing tolerable. The ponies, I think, are rather better than in Shahabad; and it is said that the water of the Teri, which passes Nawabgunj, is favourable for this kind of cattle; but the greater part of its course is in the Vazir's country. Many of

the ponies are employed for carrying goods, especially about the capital. The Hindus who cannot procure a palanquin, when bridegrooms, do not here scruple to ride on horseback.

One Raja has a two-wheeled chaise, after the European fashion, drawn by a pony; but no other carriage belonging to a native, is drawn by a horse, and the number of travelling carriages drawn by oxen, is quite inconsiderable, although few of the gentry or even of the Pandits, have any scruple about going in them. The few that are, belong chiefly to prostitutes. The old palanquin, with a long arched bamboo, has now mostly gone out of fashion, and is retained by only one chief. The old ones are kept by bearers, and let for hire to those who wish to make a conspicuous figure at their marriage, and give from one to three rupees for the occasion. The Kharkhariya, in humble imitation of the palanquins used by Europeans, has now become the fashion for men of rank. Few or none, except some chief native officers of government, at the capital, keep bearers in constant pay; but men of large estates give farms at a low rent to their bearers, who are ready at a call, and receive food when employed. The lowest kind of palanquins, which are small litters suspended under a straight bamboo, by which they are carried, and shaded by a frame covered with cloth, do not admit the passenger to lie at length, and are here called Miyana, or Mahapa. In some places, these terms are considered as synonymous, in others, the Mayana is open at the sides, and is intended for carrying men, while the Mahapa, intended for women, is surrounded by curtains. On account of this confusion in the nomenclature, I have not been able to form an estimate of the proportion of each kind.

Free domestic servants, both male and female, are more numerous here in proportion than in Shahabad, and receive usually money wages, with food and clothing; but the women receive less than the men. Where food or land is not given, men-servants get from 2 to 3 rs. a month, and women from 8 to 16 anas. They beat rice, bring home water, and clean the house and cooking vessels. The women-servants are usually called Tahalin, but sometimes Laundi, although entirely free; yet this term is also used for slaves. The same is the case with the term Nufur, which is applied both to slaves, and to horse-keepers, although these are free. As there are very few

slaves, the women of the gentry are in general exposed to perform much dirty drudgery, and many of them must even carry water from the well, a labour, however, which is chiefly confined to the old; as such an exposure of youthful beauty would be considered as highly dangerous; nor is any woman of rank sent out for this purpose, when the circumstances of the family permit it to hire a woman of lower birth; neither are the people here scrupulous about who carries home their water, provided it be in their own vessels; only the very low tribes are excluded. There are, besides, many poor women, who live entirely by carrying home water for families in more easy circumstances, but not able to keep a regular servant. These women, as usual, are called Panibharin, and each may make from 4 to 8 anas a month, besides as much cloth as she uses, and some food. They can, besides, spin a little, especially when they make only a low rate of wages by carrying water.

The slaves, except on the boundaries of Saran, have been entirely introduced from the province of Behar, by high-born chiefs, who honoured the upstart families of that country, by taking their daughters in marriage, and received of course many marks of these upstarts' gratitude, among which were the slaves. Little profit has arisen from this present, and the slaves, except in one division bordering on Behar, have not been employed in agriculture; but wait on the persons of their new lords, and are treated with great kindness, nor are they ever sold. In the division of Parraona, bordering on Sarun, are 250 families of slaves, of whom the greater part ($\frac{1}{2}$) is employed in agriculture. These slaves are of the Kurmi tribe, to whom that part of the country chiefly belonged. They all live in their master's house, receiving food and clothing, and are not suffered to intermarry with free persons. The children belong to the master of the father; but no man scruples to give his girl in marriage to another man's slave, when he wants her. They are never sold, and the women attend their ladies, while the men work in the field. If any female slaves are purchased to administer to the pleasures of wealthy Muhammedans, the whole transaction is so involved in mystery, that no estimates could be formed, without recourse to means of violence, that would be highly disgusting. It is probable, however, that

some such slaves exist, and are procured from the mountaineers, many of whom are ready to dispose of their children.

The number of common beggars in proportion to the number of people is much smaller than in Shahabad, being only estimated at 1145; but the charity of the people is so exhausted by religious mendicants, that the sufferings of the actual poor are severe, and in sickness they are as much neglected as in Behar or Shahabad. It is much, however, in favour of the people of Bellawa, that many there permit the necessitous poor to sleep in outhouses, and give them food when sick. Among the religious mendicants are many Brahmans, stout fellows, but too lazy to work. Some of these hang on about almost every village; and, although they do not pretend to have dedicated themselves to God, nor to abstain from any indulgence in their power, they take away a large share of the subsistence, which ought to be held the due of the lame, blind, and infirm poor. The police, in withholding the scourge of justice from such idlers, is exceedingly defective.

The people here are neither so industrious, nor so skilful in agriculture, as those of Behar. They are not quite so jealous of their women, or at least do not show it in such absurd lengths, although this passion is a strong feature in their character. They are more honest, I think, than in any of the districts that I have hitherto visited; so that there are fewer robbers and house-breakers than usual; but there is a good deal of petty pilfering, especially about the capital, and Parraona. All classes are uncommonly civil, and especially the Rajput chiefs, every one of whom, that I came near, showed me many marks of consideration. All classes, however, were more jealous of my views in travelling through the country, and gave less satisfactory answers, than even in Shahabad. This is partly no doubt to be attributed to an inferior knowledge of European arts; but much also must be attributed to the incessant demands for an increase of revenue, and the unsettled state of property, that have continued to harass the people ever since the English government was established.

Education of the people.—In some divisions of this district there are no schoolmasters to instruct the youth in writing

the vulgar tongue, and arithmetic; and there children are generally taught by their parents, or, if there is a family of high rank, the children are taught by one of the clerks who manage the estate. In many others, the schoolmasters, called here Bhaiaji, do not reside, or at least do not teach, the whole year, and are only employed in the rainy season; but, on the whole, there is little difference in the plan followed here, from that adopted in Shahabad.

In every place the Hindi dialect is used; but it differs much from that spoken either in Patna or Shahabad; and the Patna people understand the women here with some difficulty. The dialect used by the Tharus, the most ancient tribe in the country, does not differ essentially from that of the neighbouring peasants, for the dialect differs as usual in every Raj, or barony. The Bhars, also an ancient tribe, are the most difficult to understand. The highest and most learned ranks, such as Pandits, speak in their own family the vulgar dialect, nor do they use any other, when they write on mere worldly affairs to vulgar men. Some of the learned cannot, however, read a letter in this dialect; and must for this purpose procure some common fellow, and entrust him with whatever secret the letter may contain; for the Pandit knows only the Devanagri, which is quite different from the Nagri, used in business. In Bengal, where the same character is used for both the sacred and profane languages, this inconvenience, which is very great, is not felt. The vulgar dialect spoken here is called Gangwar boli, or the language of clowns; but the women would laugh, if the men attempted to speak a more refined dialect, such as that of Laknau, or Patna, or such as is used by persons of rank at Gorukhpoor. This is called the Shahar boli, or dialect of citizens, and is attempted to be used both in writing and speaking by all who attend the courts of law, or the presence of Europeans, as far as they can, but with Europeans and Muhammedans, all correspondence is in Persian. There are songs in the clownish dialect, which are used at marriages by the women, and at religious ceremonies by the persons of low tribes, who are priests for the local deities. The poems of the Bhats, and of the Mirasin dancing girls, and other public performers, are in the polished dialect of cities.

In the high dialect, composed of the city language, interlarded with Sangskrita, the most common compositions are

the Ramayans of Tulasidas and Kesavadas, and the Surasagara and Satasai, two works concerning the loves of Krishna and Radha. The former was composed by a blind Brahman, whose name is unknown, for Suradas implies merely a blind person. The Satasai is a work of Behari, a Brahman of Antarvedi, and is very difficult to understand. The Ramayan of Kesava, is supposed to have been composed in the year Sambat 1658 (A.D. 1601), and is called Chandrika. These works are chiefly read by shopkeepers, scribes, and proprietors of land, and are not thoroughly understood by Pandits, and still less by those who have not made that a peculiar study, and are ignorant of the sacred tongue. Many, however, as usual, read these works who do not understand. It is on this account not uncommon for people to assemble, and one man to read, while he, or any other person who understands, explains the meaning in a more simple dialect.

The Raja of Onaula, and some Brahmans in his vicinity, have studied not only the Prakrita, which is supposed to have been spoken by Ravana, of Langka; but they are skilled in the dialect of the infernal regions, which is called the language of dragons (Sarpabhasha), from the enemy of mankind, at whose court it is spoken. I procured a copy of the Pingala, a work composed in this curious tongue, with a commentary in the language of the gods (Sanskrita). The book treats of Prosody, so that the delusive flattery of poetry is in fashion at this court, as at many others. The dialect seems to be merely a fanciful variation of the Sanskrita language. The study of the Persian language is on nearly the same footing as in Shahabad, and this tongue is looked upon as the dialect proper for all persons of rank in the state; but many of the Rajas have not given themselves the trouble to acquire it; and all the Brahmans, who pretend to purity, would be disgraced by the study of any infidel language, the knowledge of all such being contrary to law. The importance, however, attached to a knowledge of Persian, may be estimated by knowing, that as many people are employed to teach it, as are employed to instruct children in the vernacular tongue.

The proprietors of land (Numberdars) are not better instructed than those of Shahabad. Of the sacred order, one-half can neither read nor write, and among these are many priests and spiritual guides, who have the ceremonies by rote;

$\frac{1}{2}$ can indite an epistle, and $\frac{3}{4}$ can sign their names, a degree of knowledge called here Katakshari. The Kayastha tribe, or the scribes, are here numerous, and in general are qualified for business, especially by a great knowledge in the abyssees of chicane used in revenue accompts, and they have had a very fine field in the largeness and authority of the register (Kannungoe) establishment, although on the whole the collection of the rents gives employment to fewer than usual, the establishments kept by proprietors of land being uncommonly small. Fewer therefore in proportion have applied themselves to study accompts than in Shahabad, and the number of those who have gone abroad for employment, little exceeds that of the strangers employed here, while a very large proportion of the scribes, as well as of the sacred order, lives entirely by agriculture. I have no where seen the scribes so ignorant of the state of the country, or at least so unwilling to communicate knowledge, and this applies in a particular manner to the chief of them employed in the public collections, who, notwithstanding the most full orders issued for the purpose by Mr. Grant, the collector, would communicate nothing on which any reliance could be placed.

Where the native officers of police had even tolerable allowances, I found many of them very decent intelligent men; and even some of those, whose allowances are altogether trifling, appeared to me men of exemplary conduct. In particular I must in justice mention Mir Bundeh Ali, the Mohurir at Bhewopar, who on a salary of eight rupees a month was respected by the people under his authority, and bore a character not only of activity, but of integrity, that was highly exemplary. The ladies of the high born chiefs can in general write, and understand the amorous effusions of Tulasidas and other mystical poets; but no other women presume to acquire such knowledge, and the childless widowhood of many of these ladies is more usually attributed to this knowledge, than to the dissolute lives of the chiefs, with whom they had the misfortune to be united.

In the Appendix will be found the result of my inquiries respecting the state of common education in this district; and the number of schoolmasters and teachers. In this district I heard of five Maulavis, who professed Arabic science, and Persian literature; for the common study of Persian is

confined entirely to forms for the transaction of business. These Moulavis have a few pupils; but there is no public establishment for the encouragement of these kinds of knowledge. The Moulavis indeed have free lands: but these are considered as entirely at their own disposal, nor has any one a right to claim their instruction. Sobhan Ali, Muhammed Munir, and Kuramutullah, however, of Gorukhpoor not only supply 15 pupils with instruction, but with food.

The Kazis hold their office by hereditary right, and their jurisdictions are commensurate with the Rajas or baronies, into which the country is divided, and not with present divisions of either police or revenue. They have suffered much by the change of government, as they say, that the pensions, which they formerly enjoyed, have been withheld by the Company's government, although they have been allowed to retain the lands, which they held free of revenue. In this perhaps there is some mistake, as it would appear difficult to point out a principle of justice, on which the one allowance should be granted, and the other withheld; and the general intention of government has undoubtedly been of the most liberal nature, as every claim, however absurd and ill founded, to a possession of land granted in perpetuity free of revenue, seems to have been allowed without investigation. The claims of Kazis were neither unreasonable nor fraudulent; nor, as I have said, am I aware of any pretence, on which they can justly be withheld. They are in general men of respectable characters, but not learned; and few, if any, understand the Arabic language.

The professors of Hindu science are here called merely Pandits; but many people enjoy that title, who certainly do not understand any learned language or science, and it is alleged, that some Pandits cannot even read, but have committed certain ceremonies and passages in the sacred books to memory. The schools which the professors keep, are called here Sala. In no district, which I have hitherto visited, are there so many teachers in proportion to the number of people, the Pandit of the survey having met with no less than 94 persons, who professed to teach, and who furnished him with a list of the books which they use, and the number of pupils which they have. The particulars will be found in the Appendix; from which it will be seen, that

there are 516 students, or between five and six for each teacher. Ramajay, my chief native assistant, however alleges, that the Pandit of the mission was deceived, and that a good many of those, who pretended to be professors, were not so in reality; but having obtained fraudulent grants of free land, wished to pass themselves for men of useful science, in order to secure their property. Thus in Gajpooor 23 persons called themselves professors to the Pandit, but Ramajay was informed, on authority which he thinks undoubted, that only four of these persons taught any science, although all may be men of learning. How far he is accurate, I do not know; but I have little doubt, that many people here are capable of asserting any thing in order to procure lands free of rent, the success, which frauds have met, having given very great encouragement to their commission. On the other hand, again, I have heard it alleged, that in the Pandit's list several professors have been omitted. On the whole, although the Pandit may have in some instances been deceived, he has omitted others; and his list, although not accurate as to individuals may perhaps be not far from expressing the general state of learning. All the professors have endowments; but more than a half of them cannot afford to feed their pupils.

According to Manogyadatta of Jiva in the Bangsi division, himself one of the most learned persons in the district, and who has accompanied me to assist in composing its history and an account of the state of the people, there are seven others of the professors eminent for learning. The highest science is here reckoned the theology of the Vedas, which is more studied, than would appear from the reports of the Pandit of the survey, who like other Bengalese holds this science, if such it can be called, in great contempt. The doctrines of Sangkara are chiefly followed; and the works most commonly studied are the Vedantasar, composed by a pupil of Awaitananda, a Brahman of the south, who dedicated his life to religion; the Pangchadasi, and the ten Upanishad Bhashyas of Sangkara. The theologians here insist, that every word, sentence and verse in the Vedas, as they now exist, was formed by Brahma before the earth, and that Vyasa did not alter a syllable; but only arranged the original parts into four books, which previously had been comprehended in one. All mention therefore of events, that have

happened since the creation, is supposed to be prophetic. Such, I believe, is the opinion, that very generally prevails among the Brahmans of the south, as well as those here; and, having been communicated to the learned in Europe, was supposed by them to imply, that the books now called the Vedas were the work of a great lawgiver named Brahma, who formed the laws of the Hindu nation, and introduced science. When it was discovered, that these works mentioned many personages, who lived very long after the commencement of the Hindu government, as the power of prophecy could not be received by any one but a Hindu, it was justly concluded, that they were not the works of the lawgiver Brahma, who in fact is a mere creature of imagination; and Mr. Pinkerton is fully justified in calling the Vedas modern forgeries, even had Mr. Colebrooke proved that they were written by Vyasa, and that Vyasa lived 12 centuries before the birth of Christ; for in comparison of the commencement of the Hindu history, before which the Vedas are alleged to have been written, even this distant period of Vyasa is but as yesterday. But that the Vedas, which now exist, were written by Vyasa the son of Parasara, or so early, seems to me completely incompatible with the mention made in them of the success, that had attended the ceremony used at the coronation of Janmejaya the son of Parikshita, by which he had conquered the world; for Janmejaya was grandson of Abhimanya, who was the great grandson of Vyasa the son of Parasara, and it is altogether impossible, that so remote an ancestor should live to celebrate the conquest of the world by his descendant. But besides this conquest is not likely to have been mentioned by any contemporary author; for in all probability the supreme government of India was not then vested in the spurious offspring of Vyasa, but in the house of Jarasandha. Mr. Colebrooke indeed states, that besides the descendant of Vyasa he has heard from the Brahmans of another Janmejaya son of Parikshita; but on a careful examination of the genealogies, extracted from the Purans by Manogyadatta, I can find no such person; nor can that learned Pandit recollect any such, although there are many Janmejayas, especially the son of Puru, king of Pratishthan, and the names are so alike, that they may readily have misled the Pandits consulted by Mr. Colebrooke,

speaking from recollection. If a Vyasa, therefore, was author of the present Vedas, it was not the son of Parasara, but some person, who probably lived shortly before Sangkara Acharya; and many in fact allege, that the instructor of this great doctor was named Vyasa. If so, the author, or compiler, or perhaps rather corrupter of the Vedas, lived about the ninth or tenth century of the Christian era, in the age emphatically called dark, and to judge from the account given of the Vedas by Mr. Colebrooke, the work is worthy of the age.

It is probable, however, that before this time there existed a system of science (Veda), extending, according to a passage quoted by Mr. Colebrooke, not only to the four kinds of sacred knowledge, detailed in the present Vedas, but to grammar and history, the first of which in the passage alluded to is called the chief of the (Vedas) sciences, although the books now called Vedas do not treat on the subject. The historical part, there is reason to think, was valuable; but being irreconcilable with doctrines, which the author wished to establish, was totally new modelled in separate works called the Purans. Although all these go under the name of Vyasa, there is certain grounds to doubt of his having composed the whole, as it seems scarcely possible, that any one man in his senses would attempt to pass on the credulity of mankind a number of books, treating on the same subject in manners totally discordant and contradictory, as happens in these works. Many circumstances mentioned in these Purans, would show the time in which Vyasa actually lived, could any of these works be traced with certainty to him; and I suspect, that not only the historical part (Purana) of the ancient system of science, but that written by Vyasa has been new modelled in the various works now called Purans, all probably very modern, and composed by various persons.

Many of the professors explain the legendary knowledge of the Purans to their pupils; but the only work employed for this purpose is the Sri Bhagwat, the meaning of which is so obscure, that after understanding it all the others become easy. The explanation followed is that of Sridhar Swami Vopadeva. No one here doubts of the Sri Bhagwat having been composed by Vyasa, and the idea of its being the pro-

duction of Vopadeva usually excites a laugh. I am informed that this work by the Pandits of the college of Fort William is universally attributed to Vopadeva, and the followers of Sangkara in the south have adopted the same opinion; but by the followers of Ramanuja and Madhava the doctrine usual in Gorukhpoor is strenuously maintained. Whoever composed it, from the genealogies it contains, evidently lived towards the end of Hindu independence, or even later.

In this district the study of the books included under the name Kabya makes a separate profession, although no one teaches it alone. It is considered, however, as distinct both from grammar and law, and even from the legends of the Purans, although the subject and style of both kinds of legend are nearly similar, and both are poetical effusions, nor has the word Kabya any meaning but that of poem, and the Ramayan of Valmiki, although the work of a Muni, is here included among the Kabya. The real difference, therefore, is not in the Kabya, being written by mere men, and the Purans by Munis, but in the subject. The books called Kabya, like our heroic poems, treat chiefly of war and love, while the Purans contain also Cosmogonies and Theogonies. The books studied here under the name of Kabya, and they are much read, are the Ramayan of Valmiki, the Raghu and Kumar of Kalidas, the Naishad of Sri Harsha, who was a Mithila Brahman, contemporary, it is supposed, with Akbur and the Magha, which is here supposed to have been composed in part by a rich Brahman merchant. After he had composed a great part in couplets, each of which contains the word Uchchakai or high, he was unable to proceed farther with this conceit, and offered 100,000 rupees to every Pandit who would compose another couplet judged fit to have a place along with his effusions; nor were the merits of the new couplets to be tried by the envy of the genus irritable, or by the malice of snarling critics, of which probably the merchant had a superabundant experience. A much more certain method of appreciating the value of the couplets was adopted, although in the times of Horace and Virgil it might have been deemed severe; but to the soaring genius of the east it is partiality, and not severity, that is dreaded. The poetical merchant, therefore, wrote a copy of each couplet on a fair leaf, and threw it in the fire, which instantly

consumed the poorer productions, while those worthy of preservation remained untouched. This merchant was contemporary with Kalidas, who added several couplets. The art of composing verse is called Chhandagrantha, and a work called Banibhushan on this subject is taught by one professor. It is written in the language of the Gods; but the Pinggala on the same subject is composed in that of the Devil, and is sometimes studied even on earth.

The study of metaphysics (Nyayasastra) is considered very honourable, and next in dignity to that of the Vedas; but the labour attending the investigation has overcome the desire in the Pandits for reputation, and none has made great progress in the study. A science called Mimangsa is here considered as next in dignity to the crooked paths of metaphysics. One man blind with age pretends to have taught it; but, so far as I can learn, no one in this district now applies to this science, and even in Benares a few only are at the trouble. It instructs mankind in the manner of conducting some valuable ceremonies (Yagyang), which few of the Hindus now possess means of performing. Amrita Rawa, a Maharashtra chief now at Benares, lately however expended 16,00,000 rupees on one of these ceremonies called the Somayag, which is considered as far from being of the highest nature. The ceremonies which the science of Mimangsa teaches are performed according to the Vedas, which it must be observed admit of sacrifice; and those who admit of the existence of the Atharwa Veda, as is generally the case here, have magical ceremonies, by which they can injure their enemies, although the use of these, according to the teachers of the Mimangsa, is sinful. The ceremonies may be performed with a view to procure favour both in this life and in that to come; but very generally, I believe, are undertaken in the hope of the former, and differ chiefly from the kind of magic called Agam, in following the forms of the Vedas, while in the Agam the forms of the Tantras are adopted. The Agam is reckoned very inferior in dignity to the Mimangsa, but the latter is now neglected, and the former is a good deal studied, because the ceremonies directed in the Tantras are within the reach of ordinary fortune. Although the ceremonies by which the enemy of the votary may be confounded, injured, or even destroyed, as I have formerly mentioned, are detailed in the

Tantras, these works as well as the Vedas declare that sin is incurred by such practices; yet, if mankind could be induced to confine themselves to such attacks on their private enemies, great advantage would ensue to society. One professor, Iswariprasad Tiwari of Onaula, is generally alleged to follow the Bamachari or Virbhav, and several others are suspected, but none openly profess it, nor would it be considered decent to allege the circumstance in the professor's presence. The books most read are the Mantramahodadhi, the Tantrasar, and Sarada Tilak. The latter is said to be one of the Tantras composed by the god Siva. The Mantramahodadhi is the work of Mahidhar, a Brahman of the south. There are besides studied the Yantrasar of Hariprakas, the Tararahasya, a book of the Virbhav, the Syamarahasya, another book of the same nature, the Tarabhakti Sudharnava of Vyangkat Acharya, and the Laktisanggam, one of the Tantras composed by Siva.

Grammar is considered the science next most creditable to the Mimangsa, and a knowledge of it is indispensable to acquire any sort of reputation, but some few astrologers and magicians do not profess to teach it. The term Sabdika, for those who profess this science, is here understood, but seldom used. Every man here studies the Saraswat, and almost every one the Chandrika. The author, Rama Sarma Acharya, was a Dasanami Sannyasi of Benares. Bhattoji Dikshita, a Brahman, the author of the Siddhanta Kaumudi, the Manorama, and Sabda Kaustubha, was the instructor of Rama Sarma, and his descendants in the 15th or 16th generation are said to be now (A. D. 1814) alive in Benares. The natives reckon five generations to the century, which is probably correct, where people marry so early as they do. The works of Bhattoji Dikshita, and two others, the larger and smaller Sabdendusekhar of Nagoji Bhatta, especially the first mentioned, with a commentary on it called Tatwavodhani are also much studied, and are of the school of Panini. This person is supposed to have been a Muni, contemporary with Krishna Vyasa and other great personages at the end of the brazen age (Dwaparyug). He composed the Ashtadhyayi often studied here. An explanation or enlargement of this was composed by Katyayana Muni, nearly contemporary, and one of the most celebrated Indian lawgivers. The book on grammar com-

posed by this law-giver is called *Bartika*; and is abundantly difficult to understand; but the most profound depths of *Panini's* school is contained in the commentary of *Patangjali*. Some suppose, that this person was a learned grammarian of the sacred order of *Gonarda*, who prayed earnestly to *Sesanaḡ*, the serpent who supports this earth on his head. Afterwards, as he was pouring out water to the sun, he observed a small serpent in the water, which, on being poured out grew very large, and had a thousand heads, all of which began to speak on the subject of grammar, and the *Pandit* began to copy what was said, and this composes the work called *Mahabhashya*. This is very well, and would convince the most sceptical that ineffable confusion of ideas prevail in the work; unless it were supposed that the *Brahman* had 1000 pair of hands to copy, what the 1000 heads spoke. Others however allege, that *Patangjali* was an incarnation of the serpent himself. It will be readily imagined, that this controversy cannot be determined, and that no mention is made of either circumstance in the book, which is entirely confined to the most difficult discussions of grammar contained in 25,000 couplets. *Raja Bhartri Hari*, brother of *Vikrama* composed 100,000 couplets in explanation, but very little of this work is to be found here, and the people study the *Mahabhashya* chiefly by means of the commentary of *Kaiyats Upadhyā* of *Kasmira*, which contains only 25,000 couplets, and is called *Bhashya Pradipa*, and the commentary of *Nagoji Bhatta*, a *Maharashtra*, in 50,000 couplets, which is called *Bhashya Pradipa Dwota*. The *Kasmirian* is supposed to have lived six or 7 centuries ago. The *Maharashtra* is much later. The *Vaiyakaran Bhushans* are also commentaries on *Panini*, the shorter containing 3,000, and the longer 6,000 couplets, and are occasionally consulted. *Balam Bhatta*, who died about 12 years ago at *Benares*, composed a commentary of 50,000 couplets, which has not reached this district. His father had been instructed by *Nagoji Bhatta*. No other vocabulary (*Abidhan*) except the *Amarkosh* is used, nor does every teacher of grammar deem it necessary to teach any vocabulary, the pupils acquiring the knowledge of the words at the same time that they do that of the grammar. Those who use a vocabulary, generally begin by teaching it before they commence the grammar.

Those who study the depths of grammar, have no occasion for a preceptor to explain the mysteries of the law, or of legend, being able to comprehend the meaning of all the works on those subjects. But those who read only the Saraswat or Chandrika, must have both the books on law and the legend of the Purans explained to them.

The study of the books of law, called here Smartwa, is not considered very honourable; but by far the greater part of the Pandits, even who are not professors, study their law, and they consult more books than seem to be in use in the districts hitherto surveyed. The book most commonly studied is the Mitakshara, a commentary on the law of Aagyabalkya, according to a passage in which the important point of succession was decided, the landed estate going to the eldest son, bound only to provide the collateral branches in daily subsistence. It is said, that lately an order from Calcutta has come to reverse this, and to establish the law of Manu, which divides all estates equally.* Indeed this division is admitted in several other passages of the Mitakshara, but was never received in this district. It is here alleged, that this work was not written by Padmanabha, but by his son Vigyangneswar. Next to the commentary of Mitakshara, the book on law most commonly read is the Kalamadhav composed by a Madhav Acharya, but not the celebrated doctor of the south, who instituted the sect of Krishna. This work professes to rest not only on the authority of all the 20 luminaries of the law, but on the Vedas and Purans, and seems to be what we would call a digest.

These are the only books commonly referred to as authority, but many others are to be found, or at least the professors pretended to have them. The Pandits here say, that only the first author of the law (Dharmasastra), that is Swayambhuwa, is entitled to the name of Manu, and a book supposed to be composed by him, but evidently a modern fabrication,

* I paid much attention when in India to the law of equal partibility of property; and am of opinion, that the highest Hindu law-givers sanction it; but however, it may benefit the mass of the people, the taking away of a testamentary disposition, destroys in a great measure the incitement to the acquisition of property over which the possessor can maintain an influence, after death has deprived him of its personal enjoyment.—[Ed.]

is common. It is called *Manu*, *Manu Smriti*, *Manavya*, *Manawava* and *Manavi*. The other 19 great luminaries are only *Munis*. The professors here pretended to have the laws of *Parasara*, *Yagyabalkya* and *Katyayana*. They also pretended to have some other works on the subject, composed by mere men. The *Kalaniraya*, written by *Gyangneswar*, I suspect the same with the author of the *Mitakshara*, for the Pandit of the survey often writes carelessly. The *Samayamayukha*. The *Smritisaraddhara* written by *Viswambhar*. The *Nirnaya Sindhu*, mentioned in the account of *Behar*. The works of *Rudradhar*, a *Mithila Brahman*. The *Saroja Sundra* of *Visesh Acharya*.

The science *Jyotish* (astrology), is much studied, but is not in general accompanied by any considerable knowledge of astronomy. Four or five men, however, are said to be able to construct almanacs with accuracy, and make them for their own use; but the great object is to foretel future events, and the almanacs in common use are all brought from *Benares*. The motions of the heavenly bodies, however, very little interest the people here, and the *Jyotishas* are consulted; First, at births, to know the future events of the child's life. Secondly, to find out fortunate times for the performance of any action of importance. Third, to explain fortunate and unlucky days from the almanac, and the time for performing certain religious ceremonies. They have not yet introduced the solar year even in common affairs, except where compelled by the forms of the revenue accompts; for the *Muhammedans* of *India* have had sense in everything but religious affairs, to introduce a solar year. In order to find out the time of day at which events happen, they use a rod of *Khari*, and judge by the length of its shadow. At night they calculate by the rising and setting of stars. Such accuracy is only attended to, when the person consulting is a *Raja* or great man. In common they take the time by guess, which no doubt answers equally well. The discovery of bones, in situations proposed for a new house is not much used, but is occasionally required.

The books in request are as follows: the *Bhaswati* composed it is said, by *Satananda* in the 1021 of *Shalivahan* (A. D. 1099), and used in the construction of almanacs. The *Makaran*, another book used for the same purpose, and composed by *Makaran*, a *Brahman* of *Benares*. The *Rambinad* composed by *Ramjoshi*, a *Brahman* of *Kraungchadwip*. The *Mu-*

hurta Chintamani composed by Rama Bhatta, a Maharashtra Brahman, in the year of Shalivahan 1522 (A. D. 1600). It is used in finding out lucky times. The Muhurta Dipaka, and the Muhurta Darpana, these are very modern books. The Durbali composed by a Rama Sevak Acharya, a learned Sarwariya Brahman, who lived on the south side of the Sarayu about 30 years ago ; is chiefly studied by the lower order of priests. The Jatakas of Varaha Mihira ; there are two books of this name, the Laghu and Vrihata. The Lakadwipis, Tarwariyas, and Brahmans of the south dispute for the honour of having this great man in their tribe. His father was Adityadas of Kapittha near Ujjain. His wife Khana was also skilled in the fates. Nilkanthi—there are two books of this name, the Jatak and Tajik. In the latter many of the terms are arabic or Yavan, as the Brahmans call them ; both these books were composed by Nilkanth, elder brother of Rama Bhatta, mentioned above. The Vastupradipa of Vasudev a Brahman of Sakadwip ; it is chiefly consulted for discovering fortunate times for erecting buildings. The Shat Panchasika of Prithuyasa, the son of Varaha Mihira. It enables the sage to answer questions, concerning what has happened, and what will come. The Bhuvana Pradipa treats on the same subject. The Grahalaghava was composed by a certain Ganes Bhatta, a Brahman of the south. It is a large work, and is used in making almanacs. The Lilawati used in calculations of space, was composed by Bhaskara Acharya. This is reckoned a profound work, and Manogyadatta doubts very much of the persons who said they professed to teach it, having any knowledge of the subject. The Ratnamla is a work of Sripati Batta, a Maharashtra Brahman. It is very much in use for ascertaining the fortunate time for common undertakings. Jataka Langkar.

Those who teach astrology alone are reckoned inferior to such as profess grammar, or any of the higher sciences. One professor of Sakadwip teaches and practices medicine. He is also a professor of grammar, which secures his rank. The Moulavi, or chief officer of the Muhammedan law, in the court at Gorukhpoor has the character of being skilled in the Grecian (Yunani) medicine ; but he is too much engaged in business to be able to teach. He however, gives his advice to friends without fee.

Besides the professors who teach Hindu science, about 3,250 persons are dignified with the title of Pandit ; but the acquirements necessary to obtain this are not great. No one of them is eminent, and many cannot read a word. Indeed the greater part cannot read with the fluency necessary to be used in the performance of ceremonies ; and although they may hammer out the meaning of a letter, are under the necessity of committing the forms of prayer to memory. The understanding them is quite out of the question ; and perhaps

justly, is considered of little consequence. All pretend to have some skill in the Hindu law, and of the valuable science of Jyotish. The lowest of them are called Karmathiyas, and resemble the Dasakarmas of Mithila; but they condescend to perform ceremonies for lower persons, and do so without disgrace. These amount to about 2,300, of whom 1,300 perhaps cannot read the ceremonies, and none understand the sacred language.

In this district it is reckoned legal for all Kshatris, or Vaisyas, to read the word of god, or of the Munis; but not to explain their meaning. Many of the Rajputs therefore, are taught by rote the portions of sacred writings used in prayer; and several chiefs have obtained a certain knowledge of the meaning. The Onaula Raja at present, is the only one who has made considerable progress, and his obstinacy in rejecting the advice of the sage, shows how dangerous such pretensions to knowledge might become. It is not legal for the Kayasthas to study the word of god or the Munis, but some old Kanungoes have studied some of the grammars published by men, and the works on the art of poetry. As in Shahabad it would seem, that their attention in study is entirely directed to the profane poets; but both those in the learned, and more vulgar dialects are perused.

No interlopers here pretend to interfere with the sacred order in explaining the decrees of fate by the science of Jyotish; yet some who profess it, are exceedingly ignorant, and are not admitted to the honour of being even Karmathiya Pandits; but are attached to the manorial establishment, and are called Dihuyar or Ganguhar Brahmans, or are mere wretches called Dakatiyas (robbers), or Bhangrariyas (pretenders).

About 230 women of low caste, as in Shahabad, pretend to be inspired by Mahamaya (the great mother); and to disclose futurity, especially in the result of disease. They even in some cases pretend to point out certain remedies, especially religious ceremonies, by which the patients may be relieved, and sometimes seem even to have been made tools for bringing certain places of worship, and certain images into credit. Even men of decent rank are sometimes compelled by the importunities of their wives to consult these creatures about

their children, although all reasonable men hold them in the utmost contempt.

The Hindus who practice medicine as a science, amount only, so far as I heard, to 43 persons, of whom by far the greater part consists of Sakadwipi Brahmans. Three Muhammedans are followers of what they call the doctrine of Galen and Hippocrates. These physicians are seldom servants. In usual they make from 100 to 300 rupees a year, and have suffered much by the change of government, which has very much affected the income, as well as the power of the higher ranks of natives. Between 20 or 30 people, who have no books on medicine, and if they had could not read them, exhibit drugs in disease, and are called Nardekhas or pulse-feelers, for the ceremony of feeling the pulse is in all cases considered as absolutely necessary. There are between 50 and 60 surgeon barbers, who cup, bleed, and treat sores, and some at Gorukhpoor are said to extract the stone from the bladder in the old manner. Those well employed may make 10 or 12 rupees a month, and in general give up shaving. They are mostly Muhammedans. The midwives here do nothing else but cut the umbilical cord, and are of very impure tribes.

The people who inoculate for the small-pox, are not here reckoned Ojhas, although they pretend, that their art consists in invocations and spells, calculated to conciliate the goddess (Devi); for here she is seldom invoked by the name of Sitala. None reside here. They are called Chhapahas, and all come from the east, and use incantations in the Bengalese dialect. The practice on the whole seems to be gaining ground, especially among the Hindus.

About 1,450 men pretend to be possessed of the art of incantation; and, although the greater part are of low castes, some are Rajputs, and some Brahmans even are not ashamed to profess the art, and claim a pre-eminence of skill; but no man of decent education is among the number: 350 are employed to cure the bites of serpents, and the remainder to cure the diseases supposed to arise from the influence of devils. Some of them pretend to take the devils to themselves. The belief in witchcraft spreads distress and dismay through the vulgar and weak-minded; it seems to be confined chiefly

to the parts of the country nearest the hills, and in Nichlaur it was alleged that 50 poor hags had the character of being witches. The Tharus however, are held, even by the best informed Pandits, with a good deal of fear, and are supposed to be possessed of supernatural powers like witchcraft, although not called by the same name. It was said in Parraona, that until lately the Tonahis or witches were numerous; but some judge sent an order, that no one should presume to injure another by enchantment. It is supposed, that the order has been obeyed, and no one has since imagined himself injured, a sign of the people being remarkably easy to govern.

The Sakhas are a kind of pretenders, who seem to be the remains of an ancient priesthood, whose chiefs were called Guro, of whom one or two still remain among the Tharus; but the common Sokhas are of all castes, even Brahmans adopting the profession, which is accommodated to indolence and deceit. The Sokha every Monday sits under some large tree, beneath a canopy, and generally on a platform of smoothed clay. People, whose kindred are sick, or who are involved in the troubles of law, make them offerings, and are instructed what to do in order to escape from both evils, the Sokha pointing out what deity or spirit can give the requisite assistance. The Sokhas do not rave like the women pretending to be possessed by the Mahamaya (great mother), and their number was said to amount to about 60 persons. The Guros are employed to avert the dangers of tigers, elephants and insects, when these destructive animals are ravaging the folds or fields of the husbandman.

RELIGION AND CASTES. *Muhammedans*.—The number of these believing in Muhammed has been taken from an estimate made in each division of the houses, said to be occupied by each class of the faithful, and is probably rather underrated. In this district many converts were formerly made, not only from the lower classes of artificers, but from the agricultural tribes. This was chiefly effected in times of scarcity, when the poor lost caste by eating impure things, nor is there any reason to think, that the government of the Nawab Vazirs was, here at least, in any degree intolerant, or gave any preference to those of their own religion.

Not only the converts, but even many Moslems of rank and foreign extraction, are tinged with the Hindu supersti-

tions, chiefly, as usual, owing to the fears of the women, who in cases of danger cannot be prevented from making offerings to the objects of Hindu devotion, when applications to their own saints have failed; and the Hindus, in their turn, are equally willing to respect the saints of the Muhammedan faith. The doctrine of caste seems nearly as strongly established among the Muhammedans as among the Hindus. Some of the Muhammedans also, especially weavers, have been infected with the desire of following new routes to heaven, especially that pointed out by Kavir; and these use larger beads, feed more abstemiously, and pray louder, and with more grimace than their neighbours. They do not, however, reject the prophet, and in common life follow the customs usual among the believers (Momin).

The office of Kazi is considered as hereditary, and all those who hold it, have some endowment in land. They had also salaries in money, and certain perquisites on particular days, both of which have been withheld since the Muhammedan government has ceased. For withholding the perquisites, as connected with the old religion, there may be some reason; but why a person, who had a hereditary right to a salary, as I have said, should have been deprived of it, and allowed to retain lands free of rent, granted on the same plea with the same salary, I do not understand. The duties of the Kazi here are to attest deeds, in conjunction with some other officers to superintend the sale of estates seized by the law, and to perform marriages. The two former duties are seldom entrusted to deputies, the last generally is; for the Kazi seldom attends at any marriages, except those of the great, and he attends there chiefly as a friend. The deputies are called Nayebs or Nekah Khanis. The term Molna is sometimes used; but there are no such persons independent of the Kazis. The deputy is seldom allowed more than one-fourth of the dues on marriages, and often not so much. The dues on each marriage seldom amount to half a rupee. Many of these deputies are weavers, some, however, are persons of respectable birth. At funerals, any one, that the relations choose, or can procure, is employed to read the Koran.

The Pirzadahs of this district are not in general so respectable, nor well endowed as in Behar; not from their

office being in less request; for perhaps seven-eighths of the faithful become Murids; but because in the neighbouring parts of the Vazir's country (Oude), there are several families of peculiar sanctity, which carry away a large share of the profit. The number of Fukirs is very great, amounting to between 850 and 900 houses, by far the greater part married, and mere peasants employed in agriculture, although they all beg as much as they can; and the greater part is provided with endowments in land, but in general too petty to support them without labour or begging. In their present subjection to an infidel nation, they are a very mild smooth set of people, who pour forth blessings even on those who refuse to give them charity, and who return prayers for scoffing.

Prayer and ablution are more attended to than in Shaha-bad. About 790 persons are supposed to perform Nemaz daily; but the number of these, who do so five times a day, is not great. They are reminded of their duty by 25 criers, some of whom have endowments; but others call upon the faithful, from a mere sense of duty, without fee or reward. One weaver only has found his way to and from Mecca; but pilgrimages to the tombs of saints are exceedingly common. Most of the places are in the territories of the Nawab Vazir (Oude), and not very far removed from this district. *

In the mosques, or other places of worship among the Muhammedans, there is nothing like our forms observed; no priest presides to perform certain ceremonies for or with a congregation of the faithful, nor does any one in these places explain the Koran. In a very few mosques two or three people may assemble daily to pray at the stated periods, and a public crier may call the faithful to remember this duty; but of the few, who attend to his call, most perform their devotions at home. On Friday (the Muhammedan sabbath), a few more attend, but each man prays for himself; and, if there is a person endowed for the purpose of praying regularly, it is, I believe, always for celebrating a service in the king's name, that is for performing, what is called the Khotbah. At the Id and Bukurid a great many assemble at some place of worship to pray. By far the greater number of mosques are complete ruins, and are totally neglected, nor does any sanctity seem to be attached to them. Except the five Moulavis, and perhaps an equal number of pupils, none,

I doubt, understand the Koran, although abundance read at least portions of it. I heard of none who had committed the whole to memory. The duty of fasting, and the celebration of the Mohurram are nearly on the same footing as in Behar.

As I have already mentioned, the doctrine of caste is as fully established among the Muhammedans of this district as in Shahabad; but the respective ranks of the castes are far from being well established. Nothing can more fully show the complete ascendancy, that the Hindus, and especially the penmen (Kayasthas) have acquired by the change of government, than that all the Pathans, and even Fukirs, who have been under the necessity of holding the plough, are now excluded from the rank of gentry (Ashraf), although many Rajputs and penmen, who have been guilty of the same meanness, retain this rank, and spurn the Pathans, before whom, the penmen especially, for many ages, bowed their necks in the most abject fear.

The Saiuds, descended of the prophet's daughter Fate-mah, are supposed to amount to about 602 houses. The Ashraf Sheykhs, or persons of Arabian families, are now usually reckoned next in rank, and may amount to 1005 families. The Moguls, lately sovereigns, amount only to 157 houses. None of these three classes use the plough. The Pathans amount to about 1776 houses; but many, having held the plough, are now degraded. The Fukirs, amounting to 876 houses, are in a condition similar to the Pathans. Whatever may originally have been their birth, the children of Fukirs intermarry only with each other. Those who abstain from marriage seem to be at liberty to adopt whatever persons they please. A few have betaken themselves to commerce. There are 11 families of the Muleks, who followed Mulek Bayo in the conquest of India, and are reckoned among the gentry. No less than 214 families of the poets called Bhats have adopted the faith, that having been agreeable to the persons, whom it was most profitable to flatter, although most of them continue to use the same forms that they did when Hindus. They are reckoned among the gentry, although many are reduced to nearly the state of common beggars, having neither the stock nor skill necessary to procure a living by agriculture; but many have small endowments, and

they are betaking themselves to agriculture, as fast as means will admit. A very few families of the Muhammedan gentry have engaged in trade, and two or three, who have become artists, are considered as degraded. A great many have free lands, and most have farms, the cultivation of which they superintend. Those who enter into the service of Europeans as domestics, are all, as usual, among the impure tribes. About 7097 houses of the tribes of cultivators, who have been converted to the faith, continue in the practice of their truly respectable employment, and do not scorn the plough: a good many have now acquired the property of the soil. They are in some places called Turuk, in others Rautela, both considered as terms of reproach; but they are not held so low as the artists; who have adopted the faith. They are chiefly employed as ferrymen; but, as a great part of the tribes of boatmen are employed in agriculture, and as they cannot be called either traders or artists, I have placed them after the cultivators.

In this district there are only 34 families of the useful tribe of innkeepers (Bhathiyāras), nor are the whole even of these able to live by that profession; but some of them sell firewood and potters' ware, cut grass for horses, and prepare charcoal balls for smoking tobacco. Among the Hindus it would appear that there never were any such persons as innkeepers, although in this district there is a peculiar caste, the people of which live by cutting and selling grass, which is a part of the Bhathiyaras' profession. The Bhathiyaras are said to have been originally constituted by Sher Shah, when that prince established inns throughout his dominions.

HINDUS.—I have nothing new to offer concerning the origin of the castes, more especially of the Brahmans. I shall only previously observe, that a farther examination of the genealogies contained in the writings reckoned sacred, has afforded very numerous instances indeed of the sons of Brahmans being Rajas, of the sons of Rajas being Brahmans, and of intermarriages between the two professions. This examination has also produced some instances of marriages or cohabitations with low, and even barbarous tribes, neither occasioning loss of caste in the parents nor children; of the same person at different times having been of different professions; and

even an instance of the son of king having been a merchant (Vaisya). These in my opinion show clearly, that in ancient times there was no such thing as caste; and the same genealogies mention many circumstances, which show that what are now called the rules of purity were not observed in ancient times. For instance, we find persons of the highest character, as Vyasa, taking to his bed his brothers' wives (still a common custom among the impure tribes), and having by these his brothers' wives two sons, Pandu and Dhritarashtra, who succeeded as kings of India, and were ancestors of a long series of princes. We also find five brothers marrying one woman, as still usual in Bhotan, and this woman (Draupadi) was not only of the highest birth, but is still addressed by the Hindus in their prayers as a peculiar favourite of the gods. We still further find the most illustrious princes, among whom were two (Krishna and Balarama) who have obtained the honour of gods, assembling to drink at a feast, and killing one another in a quarrel occasioned by too deep potations. The Pandits, it must however be observed, although they readily admit the truth of all these circumstances, do not admit the conclusions that I draw. They say, that at all times the great have taken the liberty of indulging their passions in whatever manner they please; and that in former times mankind, being infinitely greater than they are now, could with impunity indulge in illegal pleasures that the poor rogues of the present degenerate age should not presume to imagine: nor do they consider these actions as at all rendered legal by their having been done by the gods or the saints, whose doctrine they hold themselves bound to follow. They very indulgently declare, that mankind are bound by the precepts of the law, and not by the example of the lawgiver. Although it must be confessed, that in the actual practice of mankind the doctrine of the Pandits is not very unsound; yet I presume, that the christian reader will think it rather probable with me, that the sages of old, who have delivered to us these accounts of their conduct, had it been contrary to the then established law, would as usual have been somewhat more reserved in the publication not only of the frailties of their gods, who may be supposed to have broad shoulders, but even of their own infirmities, and those

of their nearest relations. I have endeavoured to estimate the number of each tribe of Hindus by the same means, that were used in Shahabad.

The Brahmans* amount, it is said, to about 70483 families, or about one-fifth of the whole population; and only one-tenth of the whole number are of the military order, which I suppose to be the remnant of the ancient Brachmanni. Of the 10 nations into which the greater part of the sacred order is now divided, the Kanojiya is by far the most numerous, and contains almost the whole of the Brahmans belonging to this class, amounting to no less than about 59,300 houses. As usual this nation has undergone many subdivisions, and the most remarkable are into Sarwariya, Sanauriya and Antarvedi. The former comprehends by far the greater part (56,360) and it is said derives its name from the country called Sarwar; which implies the country of the Sarayu; but is restricted to the country between the left bank of that river and the hills, that is to this district and a small portion of the Nawab Vazier's dominions. The term Sarwariya in the account of Shahabad was written Saryuriya, but this the people here say is incorrect. It must however be observed, that the Brahmans on both sides of Sarayu, belong to this division, and that the term Sarwariya is quite modern, being mentioned neither in the Purans nor Desmala. The Sarwariya Brahmans are exceedingly proud, and value themselves on observing the Hindu rules of purity with great strictness. On this account, although they acknowledge, that they are a branch of the Kanyakubja nation, they consider the term Kanyakubja or Kanajiya as highly offensive, especially because the Sanauriyas and Antarvedis, who are poor, do not scruple to hold the plough with their own hand; but this is here considered as altogether incompatible with the purity of good birth. Many of them, even men, who would in Bengal be degraded as acting at temples as priests, asserted to me, that they considered not only the three lower tribes, but even all other Brahmans so much their inferior, that they would not drink water from any hand but that of a Sarwariya Brahman; but the very mention of such a circumstance was so offensive to my assistants, who were of other tribes, that I could not induce them to credit the circumstance; and they stoutly denied the veracity of my informants. The whole of the Sarwariyas assume exclusively to themselves the title of Puujaman, as being the only Brahmans, that are the legitimate objects of worship among men. The most illustrious among the Sarwariyas are divided into 19 Pangtis, of which the three highest are called Garga, Gautama, and Sandilya, pretending to be descended of these three persons, but this origin of the families (Gotras) of Hindus is exceedingly doubtful, as it is common to the Sakadwipi Brahmins, who are not descended of the sons of Brahma. The supposed descendants of Garga claim to be the highest, and are called Sukla, the Gautamiyas take the title of Misra, and the Sandilyas that of Tripathi, in the vulgar tongue pronounced Tiwari. These three Pangtis never use for their Gurus nor Purohits any person but their own relations in the male line, or their sisters son. The next 13 Pangtis, who are of equal rank among themselves, do not derive their names from their supposed ancestors, but from distinctions originally local, although the people now called after such or such a place do not reside near it. The three lowest Pangtis of the Sarwariyas also derive their names from different places. These 19 Pangtis form only about a twentieth part of the Sarwariyas. Those who remain are called Tutahas. These are no ways permitted to

* The origin of caste is still involved in so much obscurity that the whole of Dr. Buchanan's remarks on the Brahmins are given.—[Ed.]

take in marriage the daughters of the Pangtis, but sometimes a Pangti accepts a great deal of money with a Tutaha girl, and reduces himself to that rank, adding however great splendour to the family, into which he marries. All the Pangtis are strict in observing the external ceremonies of religion, which many of the Tutahas neglect; but much of the learning belonging to the tribe is in possession of the Tutahas, among whom are some of the most learned Pandits. On the whole however the Sarwariyas possess much less learning than they should in proportion to their great numbers, being nine-tenths of all the sacred order, that could take Dana; for of the 95 Pandits, who profess the sciences mentioned by the Pandit of the survey, 70 only belong to this division of the Kanyakubja nation. In general the Pangtis enjoy the offices of Guru and Purohit for the higher ranks, and it is only Tutahas of great learning, that presume to interfere. Where the number of Brahmans is so enormous, only a small proportion could live by deceiving the multitude, which is the proper duty of the Brahmans, and by far the greater part, even of those employed as priests, who have not lands of their own, rent them from others, and subsist more or less by their cultivation. Where their proper profession affords them other means, the whole of the cultivation is carried on by servants; where the family has no other resource, the men, hoe, weed and water, but abstain from ploughing or reaping. Almost the only persons, who do not farm, are those, who are well endowed, or who have no stock, and must therefore live as common beggars; for they will on no account work for hire; but Sarwariyas of all ranks, who are poor, are willing to carry arms, and act as messengers. The Pangtis never act as priests in temples, nor form a part of the manorial establishments (Dihuyar); but the Tutahas, who embrace these officers, are not disgraced.

In this district no one takes the title of Antarvedi or Sanauriya, both of which are held in great contempt; but about 260 families, probably belong to one or other, and are called merely Kanojiya Brahmans, of whom one is a professor of some reputation; and 600 families are called Bagsariyas as having originally come from Bagsar, not our Buxar, but a town on the east bank of the Ganges above Allahabad. All these follow the custom of this country in abstaining from the use of the plough. It must be observed, that the province of Antarvedi, or at least the country which the Antarvedi Brahmans now occupy, is by no means confined to the space between the Yamuna and Ganges, as the name implies; but includes also the country on the left of the latter river, every where above Kara and Manikpoor, including, I believe, the whole of Lerkars, Manikpoor, Lakhnau, Khayrabad, and Bareli. The capital of the kingdom of Kanoj was therefore nearly in the centre of the province of Antarvedi, and although this name is often employed to prevent the ambiguity of using the same name for a province, and for the capital of the kingdom, yet the name Kanoj is often applied to the province, the term Antarvedi being highly objectionable, as not applicable to a half of the country.

A more numerous class, although they acknowledge Kanoj as their nation, reject the term in their name, and call themselves Yajurhota or Yujhotiya Brahmans, that is philosophers who make burnt offerings according to the forms of the Yajurveda. They are however mostly very low ignorant fellows, and trade much in cattle; but will not hold the plough. They amount to about 2000 families. A colony of Brahmans from Kanoj accompanied the Chauhan Rajputs, when Chitaur was taken by the Moslems, and seems to have been the first of the present sacred order, who obtained a permanent settlement in the northern mountains, at least near this district. Those of pure birth call themselves Upadyaya, and perhaps of these 80 families have settled here. In the hills they possess considerable learning, and live what is called a pure life. Of the Mithila

nation, although immediately adjacent only 80 families have found their way here, and they have almost all settled in Parraona, on the immediate frontier. They are respectable for learning, in this small number there being three professors.

The Brahmans of the Saraswat nation amount only to about 10 families, attached chiefly to the Khatri tribe, of which they are the proper priests. They seem originally to have held the whole country between the Yamuna and Indus, while their chief city or residence was at Putiyala on the Saraswati river, from which circumstance they derive their name; but the Gaur nation of Brahmans, having failed in obtaining a settlement in that country, the country near the Saraswati was given to them, and the Saraswati nation was confined to the western parts of its original territory called Punjab by the Muhammedans, and Pangchala by the Hindus. With their disciples the Khatri, the Saraswat Brahmans, who remain in the west, have lately become followers of Nanak, the Brahmans continuing to act as Purohits; but those here adhere to more ancient doctrines. In this district about 10 families of Gaur Brahmans, called also Hiranyas, have followed the wealthy merchants of Agroha, a great trading city in the part of the Saraswati country, where the Brahmans of Gaur obtained a permanent settlement. As the Saraswati nation has suffered severely by the doctrines of Nanak, the Gaur nation has suffered by the heresy of the Jains, a large proportion of the wealthy merchants adhering to that ancient doctrine; a great deal worse than that of Nanak, as in the north they do not use the Brahmans for Purohits.

None of the Kanoj Brahmans of Bengal nor of the Utkal nation, have obtained a settlement in this district; and of the five southern nations there are not above five houses of Maharashtra Brahmans, one of whom is spiritual guide for a lady of high rank, another is a copier of English accounts. Of the Brahmans, who do not belong to any of the 10 nations, and who still would be thought to belong to the sacred rank, by far the most distinguished, and also the most numerous, are the Magas of Sakadwip, who may amount to 3340 houses. In proportion to their number they are more learned than the Sarwariyas, 21 of them professing to teach science; but they are not received as Purohits by any persons of high rank. They are much consulted as astrologers, soothsayers, and wise men, (physicians) and are also employed to read and explain the legends. Like the Sarwariyas however they almost all have farms. Some of them are called Sumangalis from an hereditary office, which some families enjoy. They are not disgraced by the office.

Next in rank to these Brahmans, all of whom, whatever the pride of individuals on their own dung-hills may assert, seem to have an equal claim to belong to the sacred order, the military Brahmans (Bhumihar or Bhungihar) are generally admitted to hold the next rank; although they cannot receive Dana, nor perform any office of the priesthood. Many Pandits allow, that they are entitled to all other privileges of the sacred tribe, especially to receive the whole of the mysterious Gayatri, and consider the putting them to death on any account as totally illegal; but many persons, especially the Rajputs, speak of them with great contempt, and are disposed to deny them altogether the title of Brahman, alleging that they were impure infidels, who held indeed all the lands of the district, of which on account of their beastly customs they were justly deprived by the pure followers of the law. The prevailing tribe was the Domkatar, often already mentioned, and I have little doubt, that the Rajputs are right with regard to their original impurity, that is to say, that the rules of purity had not been introduced, when this tribe first assumed the name of Brahman. It must be observed, that some of the Bhumihars here as well as in Bhagulpoor, have assumed the rank of Rajputs in preference to that

of Brahman; owing probably, as I have said to the uncertainty, which once subsisted in the popular opinion concerning the rank, which the sacred and military professions should bear. The military Brahmans amount to about 7022 families, and live exactly like Rajputs, but none here condescend to hold the plough.

The *Bawonas* or trading Brahmans in many districts, as *Puraniya*, would seem to be included among the *Bhumihars*; but here, on account of their degrading profession, and their loading the sacred beast, they are not admitted to that honour, and derive their name from consisting of 52 subdivisions. Their whole number may be rather less than 220 families, of whom 120 or 130 may trade. Some pure Brahmans are merchants, but do not degrade themselves by loading the sacred ox. The priests called *Kantaha*, *Karathaha*, or *Mahapatra*, although they perform some very solemn ceremonies for all ranks, and receive *Dana* on the occasion, are reckoned still more impure than the military or even the mercantile tribe; and no decent person will drink water from their hand. They have multiplied like their betters far beyond what the gains of their profession will support, and are mostly farmers, but will not touch the plough. They may amount to 300 families. Still lower in public estimation, but yet admitted to be Brahmans, are the *Jyoshis*, *Satiputras*, *Bhangrariyas*, or *Dakatiyas* (robbers), who should live by cheating the lowest of the vulgar, and they in fact do all, that they can, in the way of their calling; but most of them must labour, although even they scorn the plough. They may amount to about 170 families. It is alleged that these Brahmans are descended of *Varaha Mihira*. This great man discovered by his skill in astrology; that, if he begat a son a certain day, the child would be a profound adept in the truths of this science. He accordingly set out with an intention of meeting his wife at the proper time, but could not arrive by that day. Being unwilling however to lose such an opportunity of favouring the world, the gymnosophist mentioned the case to the wife of a cow keeper with whom he lodged on the way, and the good woman rejoiced in receiving from the philosopher the embraces, that were destined to produce *Bhadra*, the celebrated ancestor of the *Jyoshi* tribe. This person composed some works on the science of astrology in the vulgar language, and foretold, before *Bhoj Raja* was born, the great authority, which that prince would acquire. *Mungja*, the uncle of the young prince, being jealous, ordered him, when born, to be exposed in a wild, where it was for some time supposed, that he had perished; but he had been preserved by a Brahman, who after educating him reconciled him to his uncle. The *Jyoshis* or *Satiputras* may be occasionally seen in Bengal, travelling about besmeared with red lead and oil. As an example of their art I shall mention how one of them extracted half a rupee from my chief assistant. On the way from one stage to another the *Jyoshi* entered into a conversation with the Pandit of the survey, and learned a great many particulars concerning my assistant's history, especially the names of his family. He then left the Pandit, and meeting his man, as if by chance, began, as he approached, to hawl out his genealogy, which a good deal surprised my assistant, we being in a part of the country, where he was totally unknown. The fellow then mentioned all the circumstances, which he had learned from the Pandit, intermixing them with prophecies of success to the assistant's children, and thus procured the money. His previous interview with the Pandit was not discovered until some days afterwards, and then by mere chance.

Twenty-six houses of Brahmans, but of what kind is not known, have suffered disgrace by making ear-rings of palm leaves, and are excluded from intermarriage with others; still however they are entitled to receive the whole *Gayatri*, and should be exempt from capital punishment. Ex-

cept those who have studied the sciences, or who act as priests, almost all the Brahman would be willing to carry arms in irregular warfare; and, when the Rajas were in the habit of fighting, the Brahman often joined them. Some of them (500) are merchants, which next to arms is considered as the most honourable profession. In this district they disdain the use of the pen as much as the plough, nor have they entered into the law or revenue departments, but almost all have farms, and one family makes the glass ornaments worn on women's foreheads. These are all that are here admitted to be Brahman, and the Kathaks or musicians, who in Shahabad were thrust among the Kanojiya Brahman, are here altogether excluded from the dignity of the sacred order, although it is not pretended, that they or the Bhats (parasites) belong to any other, and they are permitted to receive the whole of Gayatri, while their death is very little less sinful, than that of a Brahman would be. It is alleged, that these two castes were created at the request of Prithu, one of the kings descended of Swayambhuwa, who governed India in the golden age, and they are both admitted to be higher than Rajputs. The Kathaks in all amount, it is said, to 54 houses, all of whom sing, and perform on musical instruments; and five of them rear up their boys to dance dressed like girls. Three or four of them are said to have some knowledge of the books composed on their art. It would not appear, that they have the art of writing or expressing in characters, any air or piece of music, so that by looking at the characters any other scientific person could sing or perform it on any instrument. By far the greater part of the Kathaks live in part by farming, but they never hold the plough. They are reckoned of two kinds, Magadhas from the name of a country, and Gautamias from the name of a holy person; but both, the name of the country and the person are vastly more modern than Prithu, nor did I learn, how such terms came to be applied to this caste.

The Bhats, the other tribe formed at the request of Prithu, amount to about 560 families, exclusive of those, who have adopted the Muhammedan faith. They are on the same footing with these apostates. Of both perhaps 32 families have become chintz makers. Those who are reckoned to belong to the second or military caste (Kshatriyas), and who receive two-thirds of the Gayatri, amount to 38218 families. Of these 47 families are Khatri, originally from the Punjab. In their native country they still retain the same military character, that they did in the days of Alexander, and their chiefs are said to unite the spiritual to the temporal power, each being considered as the head of religion in his own town or petty state, the authority of the Brahman being confined to the performance of ceremonies. In this country they have abandoned the use of arms, and are either merchants or employed in the collection of the revenue. They allege, that this has been the case ever since the time of Toral Mal, who in the time of Akbar was the principal chief of the tribe. He having been placed at the head of the revenue department in the Mogul empire, introduced many of his vassals as subordinates in office; and they say, that the king ordered, that all these should resign the sword, and become penmen. It is the descendants of those, that have now spread into almost every city of the east, and south of India, as bankers, merchants, and revenue officers; and few of these have adopted the doctrine of Nanak, but either adhere to the worship of Vishnu, or are infected by the heresy of the Jains. They pretend to be of higher rank than the Rajputs, and allege as a proof, that on a certain public occasion Toral Mal offered part of his food to the Brahman, who was his spiritual guide, and who readily partook, while the crafty chief called on Man Singha, a Rajput of the same rank in the empire, to make a similar offer to his sage. Man Singha knowing that his offer would be rejected with scorn, declined, on which

Toral Mal claimed a superiority of rank. This it must be observed, is the story of the Khattris, which in all probability would be entirely denied by the descendants of Man Singha.

In the train of the Palpa Rajas at Gorukhpoor, and on his estate in Nichlaul, are several persons of the mountain tribe called Khatri, who are a spurious race, as will be mentioned in the appendix; but who claim all the dignities of the military order. The Rajput are here, every where, and by all ranks, admitted to be Kshattris, although they claim all manner of descents, except from the persons, who according to the Vedas sprang from the arms of Brahma. Indeed the whole of this manner of accounting for the origin of castes is so contrary to other legends, that some of the Pandits, who are most determined defenders of the Vedas, give it in reality up, by alleging, that the four castes thus created did not procreate, and lasted only for their natural lives; and that the castes, which now exist, arose by subsequent creations; but in abandoning this story care has been taken to approach no nearer the abomination of reason; and many of these creations will be found still more difficult, than that which has been relinquished.

I have not been able to form any estimate of the number in each of the numerous tribes, into which the Rajputs of this district are divided; but shall state whatever I learned concerning their origin. Those reckoned of the highest rank here are the Sirnets, Visens, and the Suryabangsis of Mahauli; next to these are the Kausikas, Gautamiyas, and the Suryabangsis of Amorha; but these distinctions rather refer to the purity and power of certain families, than to any other circumstances: for very few families have preserved themselves free from intermixture, the soldier being apt to please himself with beauty, in whatever rank it is found; and, if a man be poor, let his purity be what it may, few will sing in its praise. Although this district was the original seat of the Suryabangsi tribe, no Rajput here pretends that his ancestors have remained in the district ever since the time of that family's government; but in the territories of the Nawab Vazir, near Ayodhya, are many families, who allege that they have continued to possess their lands without interruption. The Suryabangsis of Amorha, came from thence; but still are reckoned inferior in dignity to those of Mahauli, who obtained possessions in this district more early. Descended from the Suryabangsis of Amorha, is a tribe of Rajputs called Nagamali Kungyar, whose mothers were of low birth.

The Raja of Mahauli says, that he is of the same family with the Jayanagar Raja, descended of Bharata, the brother of Ramachandra. This prince, after Rama assumed the government of Ayodhya, went to assist Yuddhajit, his mother's brother, king of Kekaya, against the Gandharbas, who had invaded the country. Having expelled these, he built two cities, of which one was Srinagar, and left there his two sons, Taksha and Puskal. According to the Des-mala of the Saktisanggam Tantra, Kekaya is situated between the Brahmaputra river and Kamrup, that is to say, it is the country we call Bhootan; which, in Sanskrita, is otherwise called Salya; but I am told, that Valmiki considers Kekaya as the same with Kasmira. However such discordancies may be reconciled, many pretend that Srinagar, near the source of the Ganges, is the city built by Bharata, and that the Suryabangsis of Mahauli, came from Kumau, in that vicinity. If these assertions were well founded, we might assert that the mother of Bharata was not of the Hindu, but of the Chinese race, and that the Rajputs descended of Bharata, lived in all the impure customs of the mountaineers, until they returned into the plains of Hindustan; for there is no reason to think, that the doctrines of purity were introduced among the mountaineers until the fugitives from Chitaur took possession of the

middle parts of these mountains, nor have they ever attached the Kekaya of the Des-mala, where the people continue in primitive impurity. This account, it must be observed, strongly confirms the pretension of the Tharus to be descended of the family of the sun. The Mahauli chief, however, alleges, that the Kumau, from which his ancestors came, is in the vicinity of Jayanagar, which I consider as the most probable opinion; especially as there is strong reason to think, that the Srinagar of the mountains near the source of the Ganges was founded by Mahipat Sa Raja of Gaharwal, in the reign of Akbur. The Rajputs of Jayanagar have now given up the title of Suryabangsa, which is claimed by every impure chief, that assumes the title of a Kshatri, and call themselves Raghubangsis and Kachhoyahas. This hard title was bestowed on the Jayapoor family, by some of the Muhammedan kings, long after the Suryabangsis of Mahauli had left their former seat to return to Kosala. A few families, calling themselves Raghubangsis and Kachhoyahas, are found in this district, but are of no importance.

The Sirnet Rajputs, the most numerous and powerful in this district, claim a descent in the same manner from the sons of Bharata, who were left at Srinagar, and obtained the title of Sirnet from some Muhammedan king, in whose service the chief of this tribe was. This officer was in the habit of wearing on his head a cloth of gold, named Net, and the king, not choosing to recollect the Hindu name, always called him Sirnet, or the man wearing a cloth of gold on his head. Many allege, that the Srinagar, from whence this tribe came, is that near the source of the Ganges, but the agent of the Sady, who now possesses the largest estate belonging to the family, denied this, and said that it was a Srinagar in the west of India, which I presume is that in Bandelkhanda. The Onaula Raja, however, the chief of the whole tribe, and a person of considerable learning, says, that they came from Asam, which agrees better with the idea of Bhotan having been the abode of Bharata's sons. But in the vicinity of the Srinagar of the northern hills, there is a country called Asamchhi, which the Onaula Raja may have confounded with Asam. The inhabitants are impure mountaineers, chiefly followers of the Lamas.

In this district, the Baghelas are allowed to be of more pure birth than the Sirnet, but they have no authority. The highest chiefs here, are, however, anxious to procure intermarriages with them. They are here universally reckoned Suryabangsis; but they have been traced by Abul Fazil to the family of Jayachandra, king of Kanoj; while, in this district, the Rathor tribe, descended also of Jayachandra's family, is said to be of the family of the moon. The Baghelas here, are considered as the same with those of Ringwa (Rewah R.), or Baghel Khanda, and, therefore, either Abul Fazil must be mistaken in supposing them descended of Bayju, as I have mentioned in the account of Slahabad, or the tradition here considering Jayachandra as of the family of the moon, must be wrong.

In this district the Ujjainis or Paramarkas or Bhojpuriyas are not numerous, although they have obtained some lands by force; but it was of late only that they obtained here a footing, nor are they considered as on an equality with the six families above mentioned, although it is admitted that they are of the family of Vikraina and Bhoj, and although they call themselves of the family of the sun. The Kausikas are reckoned the highest of the Somabangsis or family of the moon, and pretend to be descended of Kusha or Kusika, whose son Gadhi built Gadhipoor or Gazipoor, nor have his descendants ever since been expelled from Kosala; but the possessions which they hold in this district were taken from the impure tribe of Bhar or Bhavar. The Raja knows his genealogy no farther than his grandfather, although it is well known that his ancestors drove out the Bhars many generations ago. He is however abundantly proud, and dis-

dains the title of Rajput, saying that he is a Somabangsi or Chandrabangsi Kshatri.

The Gautama Rajputs must be distinguished from the Gautamiyas, who are a spurious breed of the same family, but by low born mothers. They usually pretend to be descended of the orthodox Gautama, a personage created by Brahma, but who appeared on earth in the time of Rama. There is a passage, however, in the Bangsalata, which the Pundit of the survey thinks to imply, that this tribe is descended of the Gautama of the Buddhists, if the two persons be different. The Gautama of the orthodox married a princess of the family of the moon (Ahalya, the daughter of Mudgal), but in the Bangsalata it is said Gautama of the family of the moon, and Arkabandhu (friend of the sun) was a great king, and that the Rajas, his descendants, are called Gautamabangsis. It is inferred from the title Arkabandhu that he was of the sect of Buddha, this being one of the titles given to Gautama in the Amurkosh. I always before understood that Gautama or Sakya was the prince of the latter name in the family of the sun, and in the genealogy of the family of the moon, even in the Bangsalata no such person as Gautama is mentioned, and I suspect, that the only connection of Gautama with the family of the moon was by his marriage. There is also much doubt concerning Sakya and Gautama being the same, although it was confidently asserted to me in Behar. The Gautama Rajputs are still numerous on both sides of the Yamuna near the lower part of its course, and are said to have been once lords of the country now called Bundelkhand.

The Chandel Rajputs are here admitted to be Somabangsis, but are not allowed to marry the daughters of the principal tribes, although in the hilly country south from the Ganges and Yamuna, and in the country between these rivers, they still possess large territories. Their name is said to be a corruption from Chandara, a large estate south from Kalpi, which they long ago possessed, and left to a spurious breed by slave girls, who are called the Bundela Rajputs, and have communicated their name to a large country, now called Bundelkhand.

The Raythaur, Raythor or Rathor tribe, which gave the last Hindu monarch to India, is here, as I have said, considered as belonging to the Somabangsa. Those here are considered as low, and are not admitted to the honour of marrying daughters of the higher tribes; but these haughty gentry would have no scruple in giving their daughters to the Rathors of Marwar, who have preserved their purity. The Maharori Rajputs, who are also low, are here considered as quite different from the Rathors; and, if they derive their name from Marwar, are probably of the tribe which was expelled from thence by the Rathors. The Gaharwar Rajputs are called Somabangsis, and all the highest families are willing to give them their daughters in marriage. They are considered as descended of the Kasi Rajas, who once held a part of this district; but the only authority for such an opinion is, that the Gaharwars were the last Hindu Rajas of Benares, although there is not the slightest reason to suppose them descended of its ancient kings; on the contrary I was there assured, that, when the Muhammedans took the town, there had been only three chiefs of that tribe, Chitra Sen, Buddha Sen, and Raja Banar, who communicated his name to the town. I was however also assured, that they claim a descent from a Nala Raja, and in the family of the moon there was a chief of that name, who was king of Antarveda. The Gaharwars came to Kasi from Narawar, a town west from Goyaligar (Narwah R.); and they still possess by far the greatest part of the country between that and Kasi on the south side of the Ganges at least, but they have long been expelled from Kasi, the vicinity of which belongs now chiefly to the Raghubangsi

tribe, and it is probable, that it was when driven from thence, that the Gaharwars came to this district, where they hold no considerable estate. The statement usually given here of the descent of the Gaharwars from the ancient kings of Kasi is, that Baladeva Raja of that city was expelled by a violent king of Magadha, and entered into the service of Tripura king of Kasmira, from whom he contrived to seize the government of that country. His descendants enjoyed this for 121 generations, and his son, Aridal Dalan, took the title of Bhumandalesa or lord of the extent of the earth. After having governed Kasmira so long, the family was attacked by the kings of Rum, Turk and Iran, when Chhatrapati Udayabhan retired to Kanoj, where his descendants were kings for 50 generations to Raja Jayachandra. This prince had three sons. The first, named Lakhun, was killed with his father in vainly opposing the Muhammedans. The second son, named Ramadeva, retired to the southern part of the empire, and his descendants are chiefs of the Rathors of Marowar. The third son was Banar Raja of Kasi, ancestor of the Gaharwar chiefs. So far as relates to the ancestors of Jayachandra at Kanoj this story is certainly not true, as we know, that either Jayachandra, or his father at farthest, had taken that city from the Tomara tribe, who had held it and the sovereignty of the Gangetic provinces from the time of Bhoja of Daranagar. What follows Jayachandra respecting his sons may be true, although it contradicts both the accounts which I received at Benares, and the account given by Abul Fazil. If it were true, the Rathor and Gaharwar Rajputs should be of the same family; and, if the claim of the Rathors to be of the family of the moon rests on no better foundation, it is very little worth. The two tribes are however now considered perfectly distinct, as they intermarry.

So far as I learned, these are all the tribes who claim to be descended of the families of the sun and moon; and it must be observed, that the claim of most of them rests on the most dubious foundations. Many Brahmans allege, that no other families have any pretension to be called Kshatriyas, but here this doctrine is not held sound, and no Rajputs are reckoned higher or purer Kshatriyas than the Visens, who like the families of the sun and moon claim to be descended of Brahmans, but not from Atri nor Marichi, the ancestors of the two illustrious houses. The Visens, who next to the Sirnets, are the most powerful tribe here, claim to be descended of Bhrigu, by some supposed to have been one of the colony of Brahmans, who settled in India at the end of the golden age; and, although this is denied by others, he is allowed in all the Purans to have been created by Brahma, or in other words, that he came into the world the lord knows how. As however it will be found, that scarcely any of the things received as generally admitted opinions are in reality such, so this also is doubted, and in the Bangsalata the genealogy of Bhrigu is given from Atri and Soma. His descendants Sukra, Richika, and Jamadagni were all Rishis or holy persons like himself. Parasu Rama, the son of Jamadagni, without giving up the title of Brahman, was a great conqueror; but his descendants until Mayura-Bhatta were entirely given to religion. What number of generations existed between Mayura and Parasu Rama is not mentioned, although there is not probably room for many, if the genealogy of the chiefs of his family be correct, as this states above 100 generations. The son of Mayura Bhatta took the title of Kshatri, that is betook himself to arms, and the family until the English government continued to have recourse to these for its defence, and with some success, as they not only retain large possessions in the neighbourhood of Bhagulpoor, the ancient family seat of Bhrigu; but have a large settlement at Gongra or Gongda, in the territory still belonging to the Vazir, and are also numerous in the western districts ceded by that prince to the Company. In all quarters, however, their possessions were lately more exten-

sive than at present they are. The Gongra, and other neighbouring chiefs of this tribe, are not reckoned of so pure a birth as those residing near the ancient seat of the family, because they succeeded to their estates partly by a marriage with a daughter of the Kalahangsa chief, and partly in consequence of having been adopted by the Bandhulgotiyas, as will be afterwards mentioned. There are other branches of the Visens called Chauwariyas and Nayapariyas; but these are pure descendants of the eastern branch of the family.

In the account of Shahabad I have mentioned the Nagbangsi Rajputs, as being the remnants of the Cheros, once the kings of at least the Gangetic provinces; and, although these were of an impure tribe, it has been mentioned, that the chief of the Nagbangsis, the Raja of Nagpoor, who no doubt is a Chero, as most of his vassals are, is allowed to be a pure Rajput, and claims a descent from the great dragon, who governs the infernal regions. There are in this district a good many Nagbangsis, some of whom call themselves merely by that name, while others call themselves Vayasas, a name which in the account of Shahabad has been written Vais. The Vayasas or Vais, however, universally admit that they are Nagbangsis, and that they assumed the name of Vayasa from Vayasawara, a town between Lakhnau and the Ganges, where they were long settled, and from whence they came to this district some generations ago, in consequence of a famine. Some of these, with whom I conversed, agreed with the account, which I received in Shahabad, and looked upon themselves as descended of the great dragon, and as such claimed a superiority over all other Rajputs, the old dragon being a personage of a good deal more consequence than the Rishis, from whom the others claim a descent. They said, and perhaps believed, that should a serpent, from ignorance or mistake, bite one of them, the poison would do them no injury; but I had no opportunity of putting their faith to the trial, that was proposed by the chief of Nagpoor. Other Vayasas, however, altogether disclaimed this extraction, and gave one fully as difficult of belief. There was, they say, a certain very holy person named Vasishtha, well known to all Hindu scholars, who had a cow known to all, and named Kamdhenu. This was a very precious animal, which was coveted by Viswamitra, king of Gadhipoor, who threatened to take her by force. Vasishtha was much afflicted at this, and Kamdhenu seeing his grief, asked him if he meant to part with her. To this he replied, that he had no wish of the kind, but had no power to resist the king, on which a number of warriors instantly sprung from the cow, overthrew Viswamitra, and having killed most of his armies and children, reduced him to become a Brahman, in which character he became an eminent saint. On this occasion the Singhar Rajputs sprung from the horns of the cow, the Haras from her bones, the Kachhoyahas from her thighs, the Chandels from between her horns, and the Tilakchandras from the root of her nose. The great king Shalivahan was of this last tribe, and having had 360 wives, was ancestor of many Rajputs, among whom are the Vayasas, who derive their name from Vayasawara as above mentioned. Many of the tribes mentioned in this account, as I have already had occasion to state, deny the honour of a descent from this cow, and the story is said to be stated in the sacred writings with considerable differences. Some Pandits said, that the circumstances respecting Kamdhenu are mentioned in the Mahabharat; but the legend mentions only that soldiers (Sena) sprang from that beast, nor is there the least hint given of her offspring being the ancestors of any of the Kshatriya tribes. The story is also said to be mentioned in the Ramayan of Valmiki, but the issue of the cow is there stated to have consisted of barbarians (Mlechhas), such as Barbaras, Sakas, Yavans, Kambojas, and Khas. As the Cheros or old Nagbangsis were no doubt Mlechhas, this may be considered as including

them ; but few Hindus will admit, that Shalivahan was a Mleehha. Whether or not the Vayasas are descended from him, I must leave for future examination, and proceed to state the reason assigned by those, who claim a descent from the cow, for their being called Nagbangsis. They say that a child of a Tilakchandra was in the habit of feeding daily with milk a serpent, which he found in a wood. After some time the serpent was highly pleased, and told the child to call all his descendants Nagbangsis ; and that he would make him a great Raja, which accordingly happened. This is rather a lame story ; and whether the following is more or less so, I shall leave to the reader's judgment. Bhim was one day poisoned by his cousin Duryodhan, and the body thrown into the river. It so happened, that in that vicinity the daughter of a dragon had long been in the habits of praying to Siva, and was a great favourite ; but on that day she had offered flowers that were rather decayed ; on which the irascible god cursed her, and declared that she should have a corpse for a husband. The afflicted damsel, for the dragons of the lower world, both male and female, have human shape whenever they please, went to Siva's spouse, and told her the hard sentence. On this the goddess upbraided her husband for bestowing so severe a punishment on so trifling an offence. It was therefore agreed, that Bhim should be restored to life after the fair dragon had married his body, and he had by her a numerous offspring. The Nagbangsi Rajputs, in the female line, are thus descended of the devil, and, if Bhim's mother had been what she ought, might by the father's side have been descended of the moon ; but the good man Pandu had nothing to do in the matter, and the lady his wife had Bhim to the god of wind. This, I am told, is the story, which the Nagpoor Raja wishes to be believed, and he probably thinks, that the bar of bastardy so long ago, and in such circumstances, is no great blot on his scutcheon. In this district this tribe is very numerous, but have chiefly come lately from the west, and possess no considerable estates, so that no family can be traced to the time, when the Cheros, their real ancestors, held the country.

There are in this district a few families of the Hara Rajputs, who possess small estates, but none of them has the title of Raja. They are, however, esteemed of the highest birth, the Ranas, the Rathors, the Kachhoyahs, and Haras being the four great families of the Ajmir province, considered as the proper country of the Rajput tribe. The Haras must be therefore of the Jodhapoor tribe, which was compelled to give several daughters in marriage to the Mogul emperors. The account given by the register of the country possessed by the Kalahangsas, if true, shows, that even in very modern times the sacred tribe have assumed the title of Kshatris, and are commonly received as such. There was a Raja of the Domkatar tribe of military Brahmans, who took into his service, as steward (Dewan), a scribe, who came from the country west of Delhi, and soon after was joined by a Brahman, his family Purohit. This person had a very handsome daughter, whom the Raja insisted on marrying ; but the priest who claimed a descent from Anggira, one of the Brahmadikas, scorned such a base alliance ; and induced his friend the scribe to assist him in shunning the degradation. Both pretended to be perfectly satisfied with the alliance, and asked for 4 or 5000 rupees to enable the Brahman to procure a house suitable for the occasion. The money was readily given by the amorous and unsuspecting chief, a strong house was built, and 500 Rajputs were secretly engaged. On the marriage day, the food and liquors were poisoned, and given to the attendants of the Domkatar, while the Raja and his kinsmen, about 40 in number, were murdered by the Rajputs. The murderers issuing, found the Domkatar soldiers in the agonies of death, and spreading over the country seized the forts, and put the base-born women and children to death. The scribe was at first made

Raja; but his rank was found too low, and the priest accepted the office. The register (Kanungoe), who gave this account is descended of the scribe. The chiefs descended of the worthy priest, who was ancestor of the Kalahangsas, acknowledged their descent from Anggira, and their having come from Gahamuj Badam, a place west from Delhi; but say, that they received an order from the king of that city to take possession of the country. Kalahangsa signifies a profound goose, but no explanation is given why this tribe should have assumed so strange a title. It must however be observed, that among the natives the goose is not reckoned an idiot. The Visens have obtained a great part of the Kalahangsa estates by marriage; but in this district there still remain two chiefs, who have the title of Raja. They are considered as a low tribe.

The Chauhan Rajputs have been mentioned at some length in the account of Shahabad, but I must now mention, that here they are alleged to be descended from fire. A certain Raja of Chitaur had no son; but having made a burnt offering, with very numerous and expensive ceremonies, a child issued from the flames, was adopted by the Raja, and is ancestor of the Chauhan tribe, or at least of their chiefs; but every person of a tribe, as usual, claims a descent from the chief's ancestors. Pithaura, last king of Delhi, was of this tribe, and a collateral branch of the Chitaur family, and on his death the Delhi family divided into two branches. His son Karan retired into the Duabeh or Antardved, and his great grandson Sumeru built Itaya, where his descendants for several generations seem to have been very powerful, and the chief of the family has still some estates, while many of the tribe live in the vicinity. It must, however, be observed, that the Palpa family, to which the northern parts of this district belong, and who are generally received as the descendants of the Chitaur Rajas, do not acknowledge this descent from the fire; but pretend to be descended from the family of the sun. Their ancestors first resided at Ajmir, where Ajaya Pala was contemporary with Bhoja of Darnagar. He was killed by the Muhammedans, who took Ajmir, but his family retired to Susodhiya, and from thence to Chitaur. According to a manuscript account, said to have been composed by Rana Bahadur Sen, second son of Mahadatta Sen, Raja of Palpa, there were 12 Rajas of Chitaur, the first of whom, Ratna Sen had four sons Nag Sen, Kamal Sen, Manohar Sen, and Zalem Sen; but Samar Bahadur, brother of Rana Bahadur, alleges, that Ratna Sen was the last Raja of Chitaur, and that, on the taking of that city, his four sons retired to four different countries. This account I think the most probable. The Chauhans of this district are descended of Nag Sen the eldest son, who settled in the northern parts of this district, where they still have possessions, but are looked upon as rather low, having had frequent intermarriages with the impure tribes of mountaineers, so that several of them have perfectly Tartar or Chinese faces. A brother of Nag Sens, according to family tradition, went to Kot Kangra among the hills of the Punjab, and I believe his descendants still hold the place, although disputes have arisen between the Gorkhalese and Ran Jit Singha, concerning who should take it into their protection. Another brother went to the south, and I believe is ancestor of the Setara Raja. The youngest brother settled at Udayapoor, where his descendants remain with the title of Rana, and are reckoned among the very best of the Rajputs. According to this account the Chauhans should be the same with the Chitpawana tribe of Major Wilford, mentioned in the account of Shahabad; and in fact Chauhan is not a Sangskrita word, and probably is a corruption of Chitpawana, which signifies of pure spirit; but I am assured, that Amrita Rawa a great Maharashtra chief, now at Benares, and of the Pesoyas family, is of the Chitpawana tribe. He is, however, even at the holy city, acknowledged as a Brahman, although not of any of the 10 na-

tions of the sacred order, but of those tribes which were created by Parasu Rama. The difference is perhaps not very material, and will be found only another modern instance of some branches of the same family being called Brahmans, while others are called Rajputs. The Bhadariya Rajputs come from the west bank of the Yamuna below Agra, where they are numerous and powerful; but I have learned nothing of their origin, nor have they possessed that country long; as it formerly belonged to an impure tribe named Mewa, the members of which call themselves indeed Rajputs, but indulge in many impure customs: or, as I would say, retain the customs of their ancestors.

The Rakawars are very numerous north and east from Lakhnau, but are only of inferior birth. In this district are a few of the Sakarwar tribe mentioned in the account of Shahabad, as consisting partly of military Brahmans, partly of Rajputs. Here, as well as in their original seat west from Agra, they are all reckoned as belonging to the latter caste.

In this district are some Parihar Rajputs. In the account of Shahabad I have mentioned, that those pretending to be such were in fact Bhars or Bhawars, and the same might be supposed to be the case here, where the Bhars were once lords of the country; but the Bhars here do not pretend to have any kindred with the Parihars, and the latter are not only allowed to be a pure, but a high tribe. There are still many intermixed with the Gautama Rajputs on the banks of the Yamuna below Kalpi, and these two seem to have had frequent struggles for the possession of the whole country, until the Chandels interfered and reduced the power of both; but near Baghelkhanda there is a lordship named Uchahara, which belongs to the Parihars, and is in some measure independent. The high families here, however, will not give them their daughters in marriage.

The Bandhulgotiyas, who have been succeeded in their estates in the western parts of this district by the Visens, seem originally to have come from the country between the Ganges and Lakhnau towards Kanpoor, where they are said to be still numerous. They are considered as rather of low birth. There are a few Rajputs of the Tomara tribe called Tongyar in the vulgar dialect. Although the last Hindu kings of any note belonged to this tribe, it is not considered as of high rank. These princes were indeed abominable heretics.

The Kinawars, numerous and high in the Bhagulpoor district, are here held in little estimation, and their number is small. There are here some Bhungihar Rajputs, who are probably of the same origin with the Bhungihar Brahmans, some on becoming pure livers, having taken the former, and some the latter title. Many people indeed here refuse both titles to this tribe, and call the members merely Bhungihars, as is usually done in the Bhagulpoor district. The Barhiya Rajputs are not numerous on the northern side of the Sarayu; but there are said to be many near Kopa, in the southern part of the district. They are but a low race.

The Pandit heard also of the following tribes, none of them numerous, and here all considered low, nor could I learn anything concerning either their origin, or the reason of their names, which are Chamargaur, Dikshit, Palawa, Suruwar, Paharor, Sirmaur, Kakand, Methiya, Kathariya or Katholiya, Naroni, Donawar, Ghatawar, Gargabangsi, Dhenungiya, Gajaurauliha, Bhalesultan, Solangki, Thapachhatri, Chakarwar, Tetiha, Chau-biya, Kusbhamaliya, Belghatiya, Pachastariya, and Surrahaniya. The Dhenungiyas are probably the same with the Vayasas, so called on account of their descent from the cow.

By far the greater part of the Rajputs follow sages of the sacred order, 12 per cent. however, may adhere to the Ramanandis, and 8 per cent. to the Atithis. Except the followers of the Ramanandis they eat animal

food, when they can procure it; but all have abandoned the flesh of the wild hog, although it is remembered, that the lower tribes of them were in the habit of eating this game. None of them acknowledge that they drink spirituous liquor. Very few will condescend to hold the plough. The men of high birth make money by marrying the daughters of rich chiefs of inferior rank; but they are in great trouble how to dispose of their daughters, because they will not on any account give them to persons of lower rank, and most of the higher rank wishing to marry low girls with large fortunes, there is the utmost difficulty in procuring husbands for their daughters. Hence, as it was not expected that the daughters, if unmarried, would be able to live chaste, but would bring disgrace on the family, it was judged prudent by the Amorha Suryabangsis, the Gautamas, the Haras, and the Vayasas to breed few or no daughters; but to put them to death when born. This formerly was done openly as a matter of course, in which no one had a right to interfere. Since the English government, they have often sent their wives to be delivered in the Nawab's country, or they have starved the infants, and said that they died of disease. Another strange circumstance contributed to this barbarous custom. Among these haughty soldiers, the title of father-in-law (Swasur) is held highly contemptuous, and a Rajput would hold it perfectly justifiable to cut down any one who applied it to him. The Sirnets, Visens, and other high castes, which have not adopted this barbarous custom respecting their female children, are held very necessitous by procuring matches of suitable rank, and their girls are often married to persons, who, though of high birth, are very unable to support them in the splendour of rank. All the Rajputs are willing to carry guns; but they seldom are willing to submit to discipline, and the higher tribes would not admit of any restriction on their dress or customs. Some few (64 families) are traders. Although some men of rank understand accompts, they do not enter into any revenue service, except superintending the estates of their chief, nor do they follow the law.

All the Baniyas here are reckoned Vaisyas, or as belonging to the third Hindu caste, while the Kayasthas are here reckoned only Sudras. This of course gives great offence to the scribes, who since the Company's government have naturally risen into great authority, and in the reports, which these people gave, and my people having similar prejudices, took, only the Agarwala Baniyas were admitted among the gentry; but this, although adopted in the tables, I am assured by the Pandits of the district is not fair, and the whole Baniyas are here considered as entitled to the appellation of Ashraf; and I have no doubt, that the same is the case in Shahabad, where from similar causes I have been misled. The Agarwalas amounting to 104 families are the highest; next to these are the Barnawars, amounting to about 280 houses, and the Unayi, amounting to about 170 houses. The remaining tribes are rather impure, and nearly of the same rank; the Agarharis amounting to about 530 houses, the Kasongdhan to 1,410, the Jaunpuris to 24, the Kamulpuri to

about 30, the Runiwars to 476, the Kasoranis to 24, the Rastogis to 4, the Kamul Kalas to 32, and the Bayas to 30. The two first ranks do not permit their widows to marry, and observe the rules which Vaisyas ought to do. On this account, such of them, as are orthodox, are permitted to learn one-half of the Gayatri, from which all the lower tribes are totally excluded. The others keep widows as concubines. Being rich, a struggle has taken place for the guidance of their spirituals. The Brahmans have retained about a half; but a large proportion of the Agarwalas, who are the richest, are heretical Srawaks. The remaining half is divided among the Ramanandis, Atithis, Kavirpanth, Nanak, Satyanamipanth, &c. In the account of Behar I have supposed, that the Agarwalas came from Agra; but this I find, is a mistake. They came from a city called Agroha (Agarowda or Agaroa, Renell's Memoir, map at p. 65), where there was formerly a great deal of wealth and trade. It is said, that when any house there failed, each of the others contributed a brick and five rupees, which formed a stock sufficient to enable the bankrupt to re-commence trade with advantage.

In this district the Halwais or confectioners, are reckoned nearly of the same rank with the Baniyas, being inferior to the two highest ranks, and higher than the more impure merchants, although they keep widows as concubines; but all ranks except the Sarwariya Brahmans, eat the confections which they prepare. Their spiritual guides, if they are of the sacred order, are the Pandits; but many adhere to the Ramanandis, Atithis, &c. Their Purohits are pure Brahmans. They may amount to 336 families, of which 70 are merchants, and 7 are sugar boilers.

In Gorukhpoor the Kandus are reckoned among the Vaisyas, although a great part of them are mere farmers, nor do their women parch grain; but many keep shops, and the term Vaisya here seems merely to imply merchant, and is almost unconnected with caste. The Kandus are considered as on a par with the lower Baniyas. One half of them have Brahman Gurus, the others are of all the sects which the Baniyas follow. Their Purohits are pure Brahmans. Their widows become concubines, but they abstain from drinking liquor in public, and Rajputs do not scruple to drink their water, although they eat the wild hog. In all there may be

2,124 families, of which about 1,623 are mere farmers, 447 are traders, and 24 are artists. By far the greatest part, above 1,600 families, are called Madhyadesis, from having belonged to the central kingdom of the world, in which this district was included. The remainder is divided among the Kanojiyas, Gongr, and Changchara, the last the smallest in number.

The Sudras here are usually divided into four classes, in the following order, the Satsudra, Sudra, Mahasudra, and Antyaja; but the people, who assisted me in making up this account, could not with certainty refer each caste to its class; for they never had bestowed pains to enquire concerning the various claims of such low persons.

The Pandits here insist, that the Kayasthas are mere Sudras, and that they are lower than the Kandus; but on account of their influence they are included among the gentry (Ashraf). All who have been long settled in this district live pure, and are endeavouring all they can to elevate themselves from the dregs of the people; but this has as yet failed of success, as many of their kindred from other countries, who come here, still adhere to their impurity, and sit on the same mat with the pure men of this district. This impurity consists in drinking spirituous liquors, and in eating meat killed by a butcher. They do not keep widows as concubines. The highest Brahmans will not eat in their house, and the sweat-meats which they offer, even to the lower Brahmans, must not pass through their hands, and must be conveyed by a Brahman; but a Brahman admits them without scruple to sit on the same mat with him, which he will not do to any individual of a lower tribe, who does not happen to be rich or powerful. None of them here will touch the plough; but they have been highly favoured in obtaining their lands, the rents having in general been at the disposal of their kinsmen. There are, it is said, of this caste 10,804 families, of whom almost the whole are of the Sribastavs tribe. Perhaps 100 families of these are called Khara Sribastav, and pretend to be the only true Sribastav, alleging that the others, who are called simply Sribastavs are bastards, a compliment returned to the Kharas by the multitude. Many of the Sribastavs descended of some families who accompanied the Sirnets from the west, call themselves Pangre, and are generally

allowed to be higher than the others. There may be 10 families of Gaur Kayasthas, 15 of Etanaks, two of Bhattanagar, and about ten who are avowedly bastards (Krishnapakshis). Almost all the Kayasthas have farms, and as many as can find employment use the pen in the revenue and judicial departments; for almost the whole ($\frac{1}{2}$) can read and write, and many understand Persian. A few are traders, and a few carry arms in the police and revenue departments, for here the civil officers are armed.

The Ahirs in this country are reckoned next in rank to the Kayasthas. A few, as has been mentioned, have become Muhammedans, but the number remaining pagan is very great. Their proper duty is to tend cattle, and prepare milk; but by far the greater part now hold the plough, although they are in the exclusive possession of the professions belonging to their caste: that is to say, no one except them is hired to tend cattle, although the infirm of poor families tend their own herds; and they here possess the exclusive right of milking the cow, so that on all occasions, for this purpose an Ahir must be hired, even by the low tribes. All people, however, may prepare the cow's milk, and may milk the buffalo. A few of the Ahirs deal in cattle, but as partners with Brahman. Some of them also are armed men in the service of the police; and cattle stealers are usually suspected to belong to this tribe. When the Rajas had feuds, the Ahirs were usually employed to plunder. The Rajput chiefs have certain families of the Ahirs, the women of which serve as wet nurses for their children, and the men are attached to their persons. These families are called Bargahas, have received of course great favour, and several of them are very rich; but the others look down on them, as having admitted their women to too great familiarity with the chiefs. The Ahirs are also much employed to show game, as they are well acquainted with the forests. Many are employed as carters, in bringing timber from the woods, a few are engaged in trade. They are reckoned a pure tribe; but even Kayasthas will not drink water from their house, although any Brahman will employ them to carry his vessels filled with water. On the day of the Dewali, they eat tame pork; and on all occasions, such as are not of the sect of Vishnu, eat the wild hog. Their Purohits are pure Brahmans, and most

of their sages belong to the sacred order ; but some follow the Ramanandis, some the Atithis, and a few Kavir. There are no sages called Jhunukiyas, such as mentioned in the account of Behar. There are, however, some people called Jungkaha, who sing and beat drums at births and marriages. In all there may be 27,877 pagan families, of whom about 70 per cent. are Goyar, or Goyal, 26 per cent. are Harhoras, and 4 per cent. are Kanojiyas. The first are the highest, and the last the lowest, being by all admitted to drink spirituous liquors, while the people of this country deny that the others permit themselves this indulgence, which would deprive them of their services ; but the Pandit of the survey alleges, that even the highest of them told him, that they were in the habit of drinking. They all acknowledge that they are willing to keep widows as concubines ; and, when an elder brother dies, the younger brother takes the widow.

Next to the Ahirs the Kurmis here hold the highest place ; and in Parraona they obtained the whole property, although they were not able to secure the title of Raja. This, however, was bestowed on the family by the late Asfud-Doulah ; but it gave great offence to the Rajputs, and has been discontinued. The families most nearly connected with the chiefs of Parraona, and some others, who were Chaudkuris of Pergunahs, are reckoned Ashraf, and scorn the plough. While a great many of the Saithawar and Patanawar tribes have become ashamed of the term Kurmi, and reject all additions to the names above mentioned, although it is well known, that they are Kurmis, and many of them are not ashamed of this name. On the right of the Sarayu this tribe is most commonly called Kunmi, or Kunbi, which, in the account of Mysore, I have written Cunabi ; for it is one of the most generally diffused and numerous tribes in India ; and in Malawa has risen to great power by the elevation of Sindhiya to the government of Ujjain. This person was a Kurmi ; but I am told, that at his capital the Kurmis are now reckoned Rajputs, as they would have been here had the Parraona family been a little more powerful. There is some reason to suspect, that their claim is better founded than that of many who have had more success ; for it is alleged by many, that they are the same with the Tharus, whose claim to be descended of the family of the sun, is supported by many circumstances which must be al-

lowed to have some weight, although I do not think them conclusive. If the Kurmis, however, are the same with the Tharus, they are at any rate descended of the most powerful, most civilized, and most ancient tribe, that has been sovereigns of the country since the time at least of the family of the sun. As the Tharus, however, are impure, the Kurmis strenuously deny the connection, they being nearly as pure as the Ahirs. They formerly eat wild pork; but now reject it, and will not acknowledge that they drink spirituous liquor. They keep widows as concubines. Their Gurus and Purohits are the same with those of the Ahirs. The families reckoned Ashraf, perhaps 110 houses, can read and write. All are willing to carry arms, and several do so. The Patanawars and Saithawars, unless exceedingly poor, will not hire themselves as ploughmen, nor on any account act as domestics; but, except the Ashraf families, all are willing to plough; and, except the two above-mentioned tribes, the others are willing to be domestic servants. On the whole, there are about 44,335 families, of which 52 per cent. may be Saithawar, 38 per cent. Yasawars, 6 per cent. Gujaratis, 2 per cent. Dhalphor, or clod piercers, 1 per cent. Patanawars, and 1 per cent. Chanaus, or Chandanis, and Akharwars. The Saithawars seem to be the same with those called Ayodhyas, in Behar,^a being by far the most common near Ayodhya. The Yasawars are thought to have come from Jayasa, a great manufacturing country S.E. from Lakhnau (Jays R.), in which case the name Yasawar, often used in the accounts of districts formerly surveyed, should be written Jayasawar, as the Pandits here contend should be the case.

Nearly of the same rank with the Kurmis are the Kairis, who cultivate kitchen gardens and fields, and who never become soldiers. They are often called Murawa, from the radishes, which they rear. They have the same priests with the Kurmis, and eat in the same manner; but most of them are of the sect of Vishnu, and altogether reject animal food. Their whole number may be 10,348 families, of which 57 per cent. are called Kanojiyas; 26 per cent. are called Bahamaniyas, it is said from a territory of that name in the east part of this district; 13 per cent. are Sarwariyas, named after this part of the country; 3 per cent. are Goyits; and 1 per cent. Jaruhars. The Barai, who cultivate betle leaf, are here reckoned

equal to the Kairis. A great proportion of them are mere cultivators of grain, and some few (71 families) are mere retailers of the betle leaf, very little being reared in this district. The families may in all amount to 1059, of which more than eight-tenths come from Jayasa, being called Jayasawars, a name which in former accounts has been corrupted into Yasawar. Nine-tenths of the remainder are called Chaurasis, from a territory near Merzapoor, and the small remainder is from Kanoj.

In this district, these three tribes of cultivators are reckoned superior to most artificers, although there are many who observe almost equally the laws of Hindu purity, that is, they abstain from spirituous liquors, and from meat killed by a butcher; but they still eat the wild boar, although some are beginning to reject this food. The following are the tribes of this kind. They are all allowed to keep concubines, and the younger brother must keep his elder brother's widow. They have Brahman Purohits, and the sacred orders are willing to give them instruction, but many of them adhere to the Ramanandis and Atithis.

The Lohar, or blacksmiths, who in Behar are reckoned impure, in this district, as well as Bengal, are reckoned pure, and are the highest among the artificers, except the confectioners, who hold in some measure a place between the Vaisyas and Sudras, and the Barai. They all work at their proper profession; but many are also Carpenters, and more have farms, which they cultivate at leisure hours. The whole may amount to 1395 families. The carpenters (Barhais) occupy the place next to the blacksmiths, and, like them, follow their profession, only at their leisure hours they cultivate a little land for their own use.

The people who make red lead, in number nine families, constitute here a separate caste of nearly the same rank with coppersmiths. Coppersmiths are divided into no less than three castes, which, although they follow the different branches of the profession without distinction, do not intermarry, and each contends for superiority, although by all others they are reckoned on an equality.

The Tharus, once lords of this country, and claiming to be the descendants of the family of the sun, are divided into two kinds, the highest of which, the Nalapuriyas, are thrust thus

far down, and the others are sunk much lower. The Nalapuriyas observe tolerably the rules of Hindu purity, and have Upadhyaya Brahmans, the highest of the sacred order on the hills, for their priests, while the Ramanandis and Atithis, are their spiritual guides. They eat the wild hog, but reject fowls, and the tame sow. They may amount to 132 families.

The Rawanis, mentioned in Behar as the descendants of Jarasandha, are confined to the borders of Mithila, where they are numerous. Here there are only 116 families, and these are held on the borders of impurity. The Khawas, like the Rawanis, are all slaves, and are said to have accompanied the Chauhan Raja, when this warlike chief retired from Chittaur to the hills, and to have carried his baggage. They have ever since continued in the service of his descendants, and are partly employed in the cultivation of their personal estates, partly as the most confidential domestics. About thirty families are now settled on the private estate that the Raja of Palpa still holds on the plains of this district.

The Domra, who work in bamboos, have disgraced themselves not only by their inordinate appetite, for they will eat food prepared by any one except a washerman, but by removing dead carcasses, and by being public executioners, while their women do not scruple to confess, that they drink spirituous liquors. They are very few in number (76 families). Many allege, that they were once lords of the country, and that the Domkatar tribe of military Brahmans are not in reality different, but abandoned their impurity, when raised to the military rank by Mahananda.

The Hulalkhor or sweepers reject the food dressed by washermen, although they make no scruples about a good dish, into which even a Christian has thrust his knife. Those called pagans amount to about 97 families. Having detailed the tribes of Hindus,* I now proceed to give some general account of their manners, which differ more from those in Shahabad than the latter do from those in Behar, although the Brahmans of Kanoj have possession of both this district and Shahabad, while the Majas are in possession of Behar; but it must be observed, that the Brahmans of Shahabad belong chiefly to the Sanauriya and Antarvedi provinces, while

* On account of the necessity of economizing space, many pages of the Hindu and Muhammedan tribes have been omitted.—[Ed.]

those of this district are chiefly Sarwariyas, who consider the manners of the other two provinces so disgraceful, that many affect to speak with contempt of these provincials, and would wish it to be understood, that these only are Kanojiya Brahmans, while the Sarwariyas form a separate and more elevated race.

Many Bengalese indeed are willing to admit, that the rules of Hindu purity and religion are more strictly observed here than in the province of Behar. Considering the enormous proportion of the high castes, it is indeed wonderful that more attention is not paid both to purity and to the performance of ceremonies.

Almost all the young women, who can afford it, wear in dress the petticoat, although it is not a legal Hindu dress, and which therefore they must lay aside when they perform any religious ceremony or the important office of cook; nor are widows permitted to use this vanity. The men also on all public occasions, such as visiting the great, or at their marriages, endeavour, if possible, to imitate the Muhammedan dress, nor do Pandits even scruple on such occasions to wear the turban and trowsers.

The Sarwariya Brahmans, and all the sacred order here imitate their example, do not eat rice cleaned by boiling, that is purchased in the market. What is cleaned without boiling, may be anywhere purchased; yet the distinction is very slight, for the Brahmans' women never clean the rice themselves, and low women are employed to boil the rice before it is cleaned. The conscience is saved by this operation being performed in the Brahman's house, and by the water used being drawn, and carried home in his vessels, for this is done by the low women employed to clean the grain. The Brahmans here in general decline to eat parched grain purchased from a shop, and sweetmeats, consisting of grain and sugar fried in oil, they altogether reject; but they use the confections made of sugar and curds, and they carry grain to the parcher's shop, who prepare it before them, and eat this without scruple. They never eat either of these refreshments without purifying the place, on which they sit, with cowdung and water; a ceremony that elsewhere is only considered necessary at regular meals. They eat goat's flesh both when sacrificed, and when killed on purpose; but will

not purchase a joint from the shop of a professed butcher. They eat also deer, porcupines, and hares, partridges, quails, pigeons, turtle-doves, and wild ducks of several kinds, and fish. It is admitted that, according to the written law, they might eat wild hog, lizards, turtle, and wild pullets; but any one, who presumed to do so, would infallibly lose caste. Two or three Pandits are shrewdly suspected of drinking in the worship of the goddess; but they keep it as secret as possible; as, if clearly proven, they would undoubtedly lose caste. From the vast number of stills, however, and the small number of the low tribes there can be little doubt, that many persons of pure birth drink in private, but all deny the doing so as strongly as the Brahmans. The Rajputs, Baniyas, Kayasthas, Ahir, Kurmi, and Kairi, who form a large proportion of the remaining Hindus, live nearly on the same footing with the Brahmans, only, except the chief families of Rajputs, they make no difficulties about who cleans their rice, or about sweetmeats and parched grains. In fact there are more strict livers among these lower tribes in proportion, than in the sacred order, a much larger proportion of the low people being of the sect of Vishnu, which altogether rejects animal food, and rice cleaned by boiling. The greater part of the pure Sudras pretend to be as strict as the Brahmans respecting liquor. The abominable tribes here forming a large proportion, and there being few intermediate gradations, the number of tame swine is very great, and the impure indulge their appetites as much as in Behar.

The Brahmans, and all the women except of the lowest dregs of impurity never smoke tobacco, except as a medicine, but for this restraint they make up by chewing. The men of all degrees lower than Brahmans smoke without shame. Brahmans may without loss of caste intoxicate themselves with hemp; but it is only used to any considerable extent by those who have abandoned the pleasures of the world for a religious life.

The funeral expenses here, as in Behar, are very moderate, nor is it usual to read the funeral ceremony, when a corpse is burned, even when a faithful spouse accompanies her husband on the pile. The ceremony is read only at the funerals of Rajas, or very principal Pandits. The mourning lasts from 10 to 30 days according to the rank of the parties,

the highest mourning least. During the mourning ten offerings (Pindas) are made, and thrown into the river. When the mourning is over, an offering is made to the Mahapatra Brahmans, and obsequies (Sraddha) are performed. The Tithi or annual commemoration of deceased parents is usually performed, and also that called the Pitarpakshas as in Behar, but the monthly commemorations are neglected. The moribund are treated as in Behar; and all, who can afford it, give a cow to the Brahmans. Those, who are poor, give 4 anas, which are called the price of a cow.

The expenses of marriage, especially of women, are very heavy, and, as I have mentioned, have led in some instances to the most barbarous practices. Persons are much blamed who do not procure husbands for their daughters before the age of puberty; but the young women, whose parents have neglected, are not considered impure; and it is the lowest ranks, that marry earliest, both because the expense is moderate, and because young widows are not among them condemned to celibacy. The marriage season lasts five months, but the heats of spring are the most common, the great harvest being then over, and the people of course being then fullest handed, while the poor farmers have then little to do. The scarcity of milk in the cold season is also a strong objection to marriages being then celebrated, as milk forms a principal part of the feast. China is not considered as at all necessary. An eldest son cannot be married to an eldest daughter, nor can a first born son be married in the month Jyaishtha. Unless a wife has no children, it is not usual for a man to take a second, nor is it here considered lawful; but some rich men indulge themselves, nor is any punishment or atonement thought necessary, the two wives, indeed, in general take care, that the sufferings of the man should be adequate to his fault. The marriage here is only a betrothing as in Behar. Consummation does not take place until after puberty. Certain Brahmans of the Sakadwipi race, and called Sumangalis, have a hereditary right to some fees on marriages in most parts of the district, but not in all. This right is said to have been granted to them by different Rajas. The custom of widows burning with their husband's corpse is much honoured, and little monuments are raised over the places of the sacrifice. These are much more numerous than one

would expect from the number of sacrifices said annually to occur, which amount to about thirteen. Many irregularities are admitted to favour a custom considered so honorable; nor is any religious ceremony thought necessary, which probably arose from the office of the priest having been dangerous during the Mogul government. Our police, I believe, never inquires into the matter, to know whether the act on the part of the woman is really voluntary. Widows of the highest castes may burn at any period after their husbands' death, that they please, even if they have been present, when their husbands died; nor is this here admitted to be an irregularity, as it would be considered in Bengal. But among the irregularities admitted for the sake of encouraging a practice thought so laudable, I may mention a widow of Bakhira, who 10 or 12 years ago burned herself with her husband's corpse. She had an only son five or six years of age; and, there being no relation to take care of him, she took the child with her on the pile. I also heard at Bangsi of a widow who did not burn herself with her husband, but sometime after his death she lost her son, and she was burned with his corpse, a much more natural action than the former, which is altogether shocking.

The custom of concubinage (Sagais) is perfectly on the same footing as in Behar. When a division of property takes place, the children by virgins get 10 shares, and those by widows have six shares. Unmarried women or widows, who have children, lose caste, nor is the father of the child bound to provide either for it or the mother; but the man, in any caste that does not admit of concubines, loses caste by fornication, unless he be of a temporal power sufficient to set the law at defiance, as is the case with Rajputs and Kayasthas, both of whom have connection with even infidels without disgrace. No man is however tolerated to meddle with women of a rank higher than himself. Although the Hindu law prohibits the capital punishment of women, the custom from time immemorial, until the English government, permitted the near relations to put to death any female, that disgraced them; nor was it considered as at all proper for the government to interfere. It is indeed alleged, that several persons of rank have on such an account put their own mothers to death. Young widows left as managers of large

estates during the minority of their son having great temptations; nor, until their sons arrival at manhood, durst any one presume to blame their licentious conduct, the paramour having usually the whole power of the estate.

In the account of each division I have mentioned the most prevailing sects, and in the account of castes some farther explanation has been given. The Brahmans are chiefly of the sect of Saiva, Rama is the next most common favourite, then the female power, a very few worship Krishna, and Nana has acquired no considerable number of followers. There are here none so bigoted as not to pray to any god that may come in the way, nor to speak of any without reverence. It must be observed, that the Hindus have two forms of secret worship (Upadesa). One, given to the three castes that wear the thread, is taken from the Vedas, and is called the Gayatri or Vaidika Upadesa, and is taught by any person who knows it to the youth when he assumes the thread; but a great many even of the sacred order soon forget it; and of the lower castes, except Rajas and rich merchants, few recollect the part which has perhaps once been read or repeated to them. The other secret form, taken from the Tantras, is only communicated by the person adopted as sage or Guru, and is repeated by him into the ear of the adherent. It is therefore called the Tantrika Upadesa, or Gurumukhi, and in this district the most common phrase, at least among the unlearned, is to say that such or such a man has employed such a priest to blow in his ear. Every one, when he assumes the thread, goes through the ceremony of receiving the Gayatri; but many decline receiving the Tantrika Upadesa until they advance in years; because the sage is troublesome, and after this instruction men are required to put themselves under more restraint. Very many of the Brahmans neglect praying for the remission of their sins; and the lower castes of course very seldom trouble themselves about the matter.

The number of images of Siva, under the form of the Lingga, is exceedingly great, and all who belong to this sect pretend to follow the doctrine of Sangkara, although the Atthis, who are the guides for many, and are every where the priests of these idols, have departed very much from the rules of their great doctor, and most of the Brahmans know nothing about them. His works are, however, rather more studied

than in the east. Although the sect of Vishnu is very numerous, the images of any gods of this class are chiefly confined to the convents of Ramanandis, or other religious mendicants; and these gods are most commonly worshipped in private under the form of the stones called Salagramas. Rama and Sita are by far the most common object of worship, Krishna has a few adherents, and still fewer join Radha to that god; but the most common images in temples, said to belong to this sect, are usually called Vasudev or Chaturbhuj, although others of the same form have been variously named; and they all seem to me to have been taken from ruins belonging to the sect of Buddha; not from any connection between the sects, but because the images were discovered, attracted notice, and required some orthodox name or other. One of them is called Parasurama, although there is no form of worship by which that deity could be addressed, nor has it any resemblance to the figure, under which he is usually represented.

Although the sect of Sakti is not numerous, there are a good many temples and images of the destructive female spirits, who are applied to by all when in fear. The worship of Kali has been introduced since the English took possession,* some of the wise men of the east having told the wiseacres here that she is the deity of the English, to whose favour they entirely owe their great success. Until this deity was introduced, it was not common to call the female power by any peculiar name; she was usually spoken of, and worshipped as Devi or Bhawani, two appellations implying merely the goddess, although by the latter term Sitala is commonly understood. There may be a few images called Surya, but they are of no celebrity; and there are many of Ganes, but merely as an attendant on Siva; nor did I hear of one person who belongs to the sects which worship these gods as their favourite.

The most learned that I have consulted concerning the Gramyadevatas say, that these ancient objects of worship were originally anonymous; and that the place consecrated to the worship was called the Sthan or place of the Gramya-

* This is but little complimentary, as Kali is one of the most cruel and blood-thirsty of the Hindu deities.—[En.]

devata, or Dihuyar, which latter term is almost the only one used here, or indeed known, except to the learned. Almost every old village (Asuli Mauza) in most divisions has such a place generally on a high spot, and under a large tree; but in a few villages there is no public place, and the ceremonies are performed in the house of the priest. In Parraonā, however, it was said, that very few villages had a place for the worship of their protecting gods. It is supposed that it is only of late that any of these places have been dedicated to peculiar deities, and chiefly when inhabitants have been settled in a place that has long been waste, and its original Sthan neglected or unknown. On such occasions the magicians called Sokha are consulted, and the one employed, after going through many ceremonies, points out the proper place, and following the fashion of the day, mentions some god or ghost, who is to be considered as the Dihuyar. The priest is always of some very low caste, Chamar, or Dosad, and offers swine and spirituous liquor at harvest home, and other fixed occasions, receiving from the people a certain allowance to defray the expense, even where a great ghost of some higher caste, or god of the Brahmans has been selected, although in the former case the proper priest is always of the ghost's caste, and in the latter a Brahman or Atithi. In a few of the latter cases, where the god selected could not with decency be offered pork, the usual offerings are made by the impure priest at his own house, as I have above mentioned. The appointment of ghosts or peculiar gods to be Dihuyars, although common in many parts of the district, is in many others considered as quite irregular, and the places dedicated to the worship of these ghosts and deities are considered as quite distinct from that of the Dihuyar. The Sokhas indeed, who direct the affair, are ignorant fellows; and, were they the most learned men in the country, they probably would fall into an equal number of errors, as no Pandit whom I have consulted can give any rational account of the origin of this worship, of the nature of the Dihuyars, or why these deities are now supposed to be destitute of power. In Bengal and the south of India the sacred order indeed considers their worship illegal, notwithstanding that to appease the fears of the women it is always continued, although often concealed; but here even the Pandits admit that the worship is legal,

and at marriages, or any other of the Dasakarmas, the Gramyadevata is invoked among the crowd of gods. At marriages and harvest home the Brahmans send an offering to the Sthan, through the priest; and the same is done when they are in fear, especially from sickness. The high castes, however, have dedicated many Sthans to different forms of the female power; and, as long as possible, they content themselves with making offerings there; but in urgent danger fear compels them to have recourse to the Dihuyar. They indeed usually lay the blame on the fears of their women; but that their own never predominates is rather problematical. In fact these Sthans are the places of worship by far the most frequented, and they would have become dangerous had not the sacred order discovered that some ghosts of their own were vastly more powerful and mischievous than those of the low fellows, who had hitherto enjoyed the spoil. These ghosts are called Brahma Devatas, and are never among the Dihuyars, having in general hereditary priests of the sacred order, who in many places make burnt offerings, which are never given to the Dihuyars, who must be contented with miserable little images of elephants and horses, that the Brahman ghosts totally scorn. In some parts, however, no particular man enjoys this office, and each votary employs his Purohit, or any other Brahman that he pleases. * In most parts of the district every chief or independent (Asuli Mauza) village has not yet obtained a deity of this kind; but in many parts a near approach is making to this improvement, which will probably soon altogether expel the Dihuyars, as indeed is said to have nearly happened in Parraona, where every Mauza has a Brahma Devata, but very few have Dihuyars. Where, however, it has made little progress, the Brahmans have contrived to have some of their own gods introduced as Dihuyars, and act as their priests, which answers perhaps almost as well. The Dihuyar never has any image, only to mark the place a lump of clay is placed on a platform of the same material.

In most villages the peculiar deity has still no name, and perhaps the origin of this worship may be referred to a time when the Hindus may be supposed in reality to have had only one god, and the reason why the priests are of the dregs of impurity, who scruple not to sacrifice swine, is perhaps that

such was the custom of the ancient priesthood, and that, in the regular course of succession, this custom has remained unchanged, although the high ranks have long abandoned such impurity.

Bathing in certain places on certain days and pilgrimages are still more common than in Behar or Shahabad. In the topography have been mentioned the various places in this district that are frequented, and the numbers that usually attend. Out of the district Ayodhya is by far the most frequented, especially from the places in its vicinity. It was stated, that no less than 184,000 people went there annually from thence, partly on the birth day of Rama, and partly on the full moon of Kartik. On the first occasion they worship at Swarga Dwara, where Rama went to heaven; on the second occasion they visit Goptarghat, where the cow Kamdhenu came from heaven, and where Lakshman, the brother of Rama, disappeared. The cow above mentioned is a deity, who gives to her votaries whatever good thing they want; 12,000 persons go to Benares at every eclipse.

About 330 persons go to Baidyanath, and all go previously either to Haridwar or Prayag, from whence they carry a load (Kaur) of water to throw on the god. They are almost all hirelings, poor Brahmans, who make a profession of the business. The journey occupies about three months, and they receive from 12 to 15 rupees for the journey, with some shoes and cloth, and money to defray the expense of offering the water, and they beg as much as possible on the way. The Rajas and wealthy Zemindars send every year; poorer persons send only occasionally.

The Holi is here the greatest festival. The ceremony is performed on the full moon of Phalgun, when (Hom) burnt offerings are made to all the gods, in order to save the people from Dhundha Rakshasi, who would otherwise destroy many. Next morning the people throw red powder, dust, and dirty water at each other until noon, after which they clean themselves, and having prayed to their own favourite god, each man gives a feast to his family and servants. The grand part of the ceremony, however, consists in singing obscene abuse, for at least 15 days before the offering, and some continue to sing eight days after the offering has been made. Rich men hire dancing girls and boys to perform in this time; but except

old men all join in the obscenities and abuse, which however do not fail to enrage a great many. The women assemble together in the house, and sing and abuse each other, it is said, with more indecency than the men; but they do not go out, nor admit men to their parties. The men on the contrary go into the streets and roads, and attack whoever they meet. Nor are sacred persons exempt from abuse, especially Kavis, on whom the orthodox heap every abusive expression, in order to vex his followers.

The Nagpangchami in most places is much revered. The head of the family bathes in the morning, and paints on the wall of his sleeping house two rude representations of serpents, and makes offerings to the Brahmans. He then feasts his family and servants. On this day many people pray to the eight chief dragons in the pit; and the virgins throw some playthings into the water. In Bhadra the people celebrate the Nandotsawa or Dadhikando. This festival was established by Nanda Gopal, the foster-father of Krishna. On the eighth day of the waning moon the people fast, burn lights before images of Krishna or of Rama, and make offerings. Many people then eat, but others fast, and the night is passed in singing and music. In the morning the chief votaries carry about a mixture of curds, water, and turmeric, and throw them on the tumultuous crowd employed in beating drums, bawling, and dancing with all their might. Since the English government rich men send this precious mixture on an elephant, which was not tolerated in the time of the Nawabs. Gopi Mahan Babu has lately introduced this festival in Bengal, where it was not known before, and it is still confined to Calcutta.

The Charakpuja is not known; but some of the lower Bengalese this year assembled at Gorukhpoor, and one of them not being able to procure the apparatus necessary for swinging, thrust an iron spit through his tongue before Hathi Devi. It is not lawful for the Sudras to read any of the books composed by the Gods or Munis; but some of the Kshatris both read and understand them; and many Brahmans are employed to read and explain the Purans to the people of high rank. All men of rank have the utmost objections to the forms of oath, which our courts require, especially to touching the Ganges water. They wish to be put on the same footing

with the Europeans and Muhammedans, in taking an oath on the book of their law, to which I can see no possible objection. The compelling people indeed to perform an action, which they consider as a sin, in order to secure their veracity, appears to me a very great hardship, as well as absurdity, the degradation of taking such an oath naturally rendering the persons compelled careless of their character and word; and, so far as I can learn, it is scarcely possible, that any form of oath, or even any examination without oath, would be found to produce evidence, upon which less reliance could be placed, than that extorted with so much disgust and violence. Disputes are occasionally settled by the one party agreeing to refer the matter to his opponent's oath. This is taken either before some image of Siva, or at a place dedicated to the ghost of Bechu Upadhya, and the having recourse to such a means is owing no doubt to the tediousness, uncertainty and expense of legal suits.

The places of prayer do not differ essentially from those mentioned in Behar, only that the Sarayu is not so much frequented as the Ganges; and some, who live near temples worship their peculiar God there; but by far the greater part prays at home. It is only the wealthy and learned, that have Salagramas. The chiefs have chapels (Mandir) with a priest to perform daily worship, and some attend this; but others go only occasionally. The Sudras are not allowed to pray before the Salagrama; and, if any rich man of this rank keeps one, he must employ a Brahman to worship it. Many of them here worship a Yantra or cabalistical figure, usually made on a copper plate, but some on gold, silver, or crystal. These may be made to represent whatever God the votaries please, and some sage draws the proper figure, which the workman afterwards completes; for ignorant people do not know the proper form, which differs for each deity.

The sages (Gurus) who instruct the Hindus in religion have here no more profit than in Behar, but the sacred order retains a much larger share of the flock; because almost the whole property is vested in the Brahmins and Rajputs. Scarcely any of the former have deserted their brethren, and no great proportion of the latter. In the topography I have carefully marked the various persons, who have in each division acquired the jurisdiction of Gurus, and the degree

of ascendancy, which each has obtained. I shall now give an account, as in Behar, of those who perform the office, but I must previously observe, that here the tērm Guru is not very commonly used, and that Gosaing is applied as synonymous, and is applied to the sages of all castes and sects. It is not however applied to them exclusively; but is also very often given by servants to their masters, and sometimes by wives to their husbands.

The Pandit Brahmans, who act as sages, although themselves of different sects, have not divided their flocks, and each of them gives his adherents the form of worship for whatever deity of the orthodox, that they please. Some of their followers are considered at liberty to choose whatever sage they please; but the greater part is considered as hereditary property. Even this does not here divide in equal shares among the sons of the sage. The most learned of the family is either chosen as successor, for the whole or each of the flock is allowed to chose which ever of the sons he pleases. The Brahmans of the sect of Siva, who follow the doctrine of Sangkara, have no peculiar Gurus, any Pandit, that they choose, giving them instruction. The Dasanami Sannyasis, described in the account of Behar, are here usually called Atithis, because the term Gosaing used in Behar is given here to all sages. The term Atithi implies a vagrant, but this is not applicable to a great many here, who have very good houses, and some of them have wives and families; but these last are held in little estimation, although they do not trade, and endeavour to act as sages for as many as possible. Those who pretend to observe the rule of celibacy (Nehangga) are often suspected of private intrigues; but all, who adhere to the rule, are considered as sure of eternal bliss, and on this account are called Nirbanis. All the places, where the Atithis reside, even those occupied by married families, are here called Maths, and, where independent chiefs of the order reside, are called Gadis or thrones. The number of these chiefs is not great, and none of them is near so wealthy as the one of Buddha Gaya, but all have lands, and all the temples of Siva, and several of the Saktis belong to the order. The chiefs even of the inferior Maths are called Mahantas; but they are appointed by the chief of the throne, on which they depend, as are also the priests (Pujaris) of the temples. A few of the inferior houses depend on thrones at Ayodhya,

and a great chief at Benares has here purchased a large estate, which is managed by one of his pupils. Each of the thrones has a number of pupils, frequently employed in pilgrimages; and from among these the occupant appoints the chiefs of inferior houses, and the priests of his temples, who usually send to him whatever part of their profit is not necessary for their subsistence. Before the chief of a throne dies, he usually appoints some of his disciples to be his successor, and the installation is performed by the neighbouring spiritual thrones, and temporal chief. The Atithis are in general quite illiterate, but one man has acquired the title of Pandit, although he is not very eminent as a scholar. The Atithis instruct indifferently in the worship of Siva, and of the Sakti. A few ignorant Brahmans, a good many Bhumihars and Kshatris, with a large portion of the Sudras adhere to this order.

At Gorukhnath is a convent of Kanphata Yogis, who are sages for a few of the Sudras in the worship of Siva. The chief is called a Mahanta, and was said to be absent, when I visited the place. His pupils said, that he was learned; but such at any rate was not their case, and I am very doubtful of the endowments, which he was said to possess. His prayers are considered by all castes as peculiarly efficacious in restoring children to health. The convent appears to be tolerably rich, and is neater than usual. There are besides six or seven married men in different parts, who instruct in the worship of Gorakhnath. This personage, so far as I can learn, is by his sect considered as the supreme being; but endowed with body and form (Shukul). In the Satya Yug he resided at Peasur beyond Lahaur. In the Treta Yug he resided at Gorukhpoor. In the Dwapar Yug at Hurmuj (Ormus) beyond Dwaraka, in the Kali Yug at Gorakhmarai, three months journey west from Gorakhnath. He also for some time resided near Pasupatinath in Nepal, showed great favour to the Newars, and made them Rajas, ever since which his name appears on the coin of that country. The Brahmans of this district allege, that the Kanphatas are in fact of the Kapalika Mata, the members of which chiefly worship Bhairava, although they keep it secret. The Kapalikas are so called, because they keep human skulls, out of which at their horrid rites they drink spirituous liquors, and offer human sacrifices. The Yogis, they say, are not permitted

to marry but may communicate with whatever woman they please. All these circumstances are denied by the Yogis, nor do I know which is true.

It is said, that most of the Pandits of the sect of Vishnu in this district pretend to be of the Rudra Samprada established by Sangkara Acharya; but they do not follow the Dandis of Benares, nor have they any men that pretend to have abandoned the world, and the pleasures of matrimony. The greater part however of these persons call themselves of the Adwaita Mata, which so far as I can understand, is the same with the Gyangn mentioned in the account of Ronggopoor, alleging that all souls are portions of Parabrahma or the supreme God. The consequence which they draw from this doctrine is rather extraordinary; namely, that they may worship any living thing called a god, as being a portion of the supreme incorporeal deity, vested with a body capable of attending to their wants. Their opponents the Dwaitas, who here are few in number, allege as most christians do, that God and the inferior spirits are quite distinct, and they worship therefore only this god and his spouse, for they deny altogether the existence of an incorporeal Supreme Being, and reject the worship of all the inferior deities.^A The Pandits of the Rudra Samprada, although avowed worshippers of Vishnu, are offended at the term Vaishnav, which they bestow on the Vairagis, whom they consider as greatly their inferiors.

The god Rama in this district is the principal object of worship, except among the Brahmans and Kshatris, who worship chiefly Siva; and the Ramanandis or Ramawats have very numerous establishments, and a great deal of land free of revenue, the greater part of which I am told, they obtained from Suja ud Doulah, to whom they contrived to render themselves very agreeable. They are indeed skilful courtiers. Most of the lands were therefore granted to the convents of Ayodhya, near where this prince resided, and the convents or Akharas, of that ancient city are called Gadis. The convents here are mostly dependent on these Gadis, are under mere agents, frequently changed at the will of the superior, and chiefly employed to manage his temporal affairs. In this district however, are several independent chiefs, called Mahantas, and entitled to sit on a throne (Gadi). Wherever any

Ramanandi resides is called an Akhara, although here the term Math is often used. A few Ramawats have married; but are held in no respect, and cannot live without personal labour. In almost every convent however, I see some women called Avadhutins, and dedicated like the men to religion. All that I saw were old, very unlike to excite scandal, and the Ramanandis have the character of observing the rule of chastity much more strictly than the Atithis, whose women when they have any, are never exposed to view. It is here alleged, that the Acharyas by whom several of the Gadis of Ayodhya are occupied are of the true school of Ramanuja, and reject altogether the doctrines of Ramananda without adopting the extravagances of the Dandis, but I am doubtful how far this report is well founded, Jagānnath, who gave me the account followed in Behar, being very well informed on the subject, and the Acharyas wearing the same marks on the forehead with the common Ramanandis, that is they make two vertical white marks with a red one in the centre. But the followers of Ram Anuja, in the south at least, use three white lines. The only Pandit Brahman of the Sri Samprada adhering to Ram Anuja, of whom I heard in this district, is a man from Tailangga who has settled at Bangsi. The Ramanandis here in general will not give the form for worshipping any of the gods except Rama and Sita, but some consent to give that of Krishna. The Avadhuts are called not only Ramanandis and Ramawats, but Vairagis and Vaishnavs, which two terms are however given to some other persons, and to judge by their dress, all are Brikats except one convent at Gorukhpoor, which belongs to the Gudaripos; but the Mahanta is rich, and dresses like other people. His disciples, however, when they go abroad to beg, use a party coloured garment, composed of small fragments sewed together, as if they had been cut from rags. Ramadas of the convent of Mansarowar at Gorukhpoor is learned, as is Rama Prasad Das at Bangsi; but in general the Ramawats are as illiterate as the Atithis; and of the Mahantas of Ayodhya even not above two or three are learned.

Among the convents of Ramanandis here a few are distinguished by the name of Chaturbhujas, and their inhabitants mark their foreheads with three vertical white lines, like the Sri Vaishnavs of the south, although they entirely follow the

doctrine of Ramananda, and eat and drink in the company of those who mark their faces differently. The origin of this name is said to be as follows. A certain Ramawat was giving an entertainment to a number of his brethren; and while going round to distribute the food, his robe fell from his shoulders. As usual among the Hindus, he was distributing the rice and curry with his naked hands, and while these are besmeared with grease and the other ingredients of curry, it is held very impure, as it really is, to touch their clothes. The good man was therefore puzzled how to act, when two additional clean new arms issued from his shoulders, and replaced the robe. He was afterwards of course considered as an incarnation of god, and his pupils (Chela), and all theirs in succession to the present day, assume the title of Chaturbhuja or four-armed.

The low people who wear extraordinary large beads, and abstain from animal food, are called Bhakats; but are not sages for any one. The Sokhas are the instructors of the vile tribes, instructing them in the worship of their own gods. The Brahma Samprada has a few followers usually called Radhaballabhis, as they worship Krishna as the husband of Radha, and conjoin her worship with that of her spouse. The sages of this order are partly Pandit Brahmans, and partly men who have abandoned the pleasures which the sex bestows, live in Akharas, and are called Vaishnavs and Vairagis. Only Brahmans and Kshatrias are admitted into this order. The generality of the Brahmans here are very much scandalized at this sect, which pretends that Krishna, not only a god but a Kshatri descended of a Brahman, and counting in his kindred many of the most illustrious sages of the sacred order, married a Sudra, the daughter of a cowherd. Although, therefore, they admit that Krishna had amorous dalliance with this damsel, and many others of no higher rank, they deny altogether his having married any of these low creatures, who were merely concubines. Such assertions of course enrage the Radhaballabhis, who entertain the doctrine usually taught in Bengal, although the priests here have no connection with the Goswamis of that country, come from Brindaban, and are evidently the same with the Radhaballabhis mentioned as a Panth in the account of Behar; but here they are reckoned a branch of the school of Madhav.

It must be however observed, that there are other Radhaballabhis, who belong to a heterodox Panth established by a certain person named Prannath, who lived in Bundel Khanda; but it has not made its way into this district.

The Sanak Samprada is nearly about as numerous as the Radhaballabhis. Its sages are called Nimanandis or Nimanawats; and partly have married, and partly have resisted temptation. I learned however, nothing else concerning this school, except that most of those who act here as sages, if not the whole, are mere agents for the heads of the school, who reside at Brindaban. They have here however not only followers, but estates. Their most distinguished adherent is the Raja of Manikapoor. I have not here heard of any other sects, who teach the proper orthodox worship of the five great gods of the Hindus. I shall therefore now proceed to treat of the Panths or routes to heaven, that have been lately discovered, and those who follow most of them are reckoned by the Brahmans as little better than Mlechhas, while others are treated with more respect.

The adherents of the Kavirpanth are far from numerous, although a tomb, where that personage was once buried, is still shown at Magahar, and is a good deal frequented. I found no person more intelligent than Bibekdas of Patna, to give me a better account of the doctrines of this sect, which is here reckoned by the Brahmans a damnable heresy (Nastik). I shall therefore here confine myself to the history given by the keeper of the tomb. A certain Muhammedan weaver of Benares had married a girl in the vicinity, and was bringing her home, when she, being dry, went aside to the tank called Chandatal, near that city, to quench her thirst. She found there a beautiful child floating on a leaf of the Nelumbium (Kamal), which miraculously bore the infant on the surface of the water. Although the child was apparently new born, it could speak on proper occasions, and refused to drink water or milk from his nurse's hand; but directed, that there should be brought to him a two years' old cow, which of course had never bred; but he sucked her whenever he required nourishment. As the child thus showed an aversion to the faith in Muhammed, a Brahman was employed to give it a name, and it directed, that this should be Kavir. Some years afterwards the weaver wished to have the child

but Kavir declined this ceremony, and became anxious to receive Upadesa from the Pandits; but they declined entrusting him with this secret, as he consorted with the Muhammedans. Kavir had therefore recourse to stratagem, and one night laid himself privately at the door of a cell, where a holy man dwelt. Towards morning the saint, naving occasion to come out, stumbled over Kavir, who, as usual among the natives on such occasions, called out, "father, father," (Bapre Bap); but the good man, not knowing the impurity of Kavir, answered, "do not call on your father, but say Rama Rama." Kavir seized on these words, and insisted that they were an Upadesa, and in fact the whole instruction usually given by the Hindu sages to the low tribes consists of the name of some god, which the fellows are taught to mutter incessantly, when they wish to pray. Kavir then became celebrated for his learning and sanctity, and went to Jaganath, where Raja Indradyumna had been in vain attempting to rear the celebrated temples; but the sea had repeatedly swept away the buildings. Kavir having blessed the work, it has remained untouched ever since, and a monument has been there erected to his memory. He then visited several remarkable places, until he came to Magahar 540 years ago (A. D. 1274), and there he apparently died. His disciples were partly Moslems, partly Hindus; but the former seized his corpse, and buried it according to their rites, at which the Hindus were enraged, wishing to have had it burned. While the disciples were in eager dispute about this important point, Kavir, who was in fact at Brindaban, and had only shaken off his old body, sent them word, that if they would open his grave, they might save themselves the trouble of disputing about his body. This was accordingly done, and nothing could be found, except a delicious fragrance. Ever since, however, the tomb has been under the charge of a family of Muhammedans; but, most of the sect being Hindus, it attracted little notice, until about 50 years ago, when a Hindu Mahanta took up his residence at the place, without however displacing the Muhammedan. He was a very holy person, and the Hindus of the sect visit his tomb. His successor usually resides at Benares, but visits the tomb occasionally to manage the free lands annexed, and he always attends at the fair, where about 5000 assemble,

and there are many occasional visitants, whose profits are managed by an agent. The Mahanta takes all the offerings made at the tomb of his predecessor, and the Muhammedans all those made at the cenotaph of Kavir. When Kavir went to Brindaban, he appointed 12 disciples, each of whom formed a Panth or route to heaven, but most people adhere to that of Dharmadas, a Kasongdhan Baniya. This is the account given by the Muhammedan, who calls himself a follower of Kavir; but says, that he also adheres to the prophet, and Koran. Abul Fazil mentions this tomb as being situated at Ruttenpoor (Ratnapoor), and that Kavir lived in the time of Sultan Secunder Lowdi (Gladwin's translation, vol. 2, page 41). This would make him much later than the account of the keeper states; as Sekundur Lodi governed from 1488 to 1516; but it is likely, that Abul Fazil may have been mistaken in the date, as well as the place, for no tomb of Kavir was ever known at Ratnapoor, now usually called Bangsi; while the official or Muhammedan name of Magahar is Husunpoor. The Muhammedan governors have, however, always shown a good deal of respect for Kavir, and the present buildings round his grave are said to have been erected about 200 years ago, by a Nawab Fedi Khan, who was superintendent of the district (Chuklahdar) of Gorukhpoor. Kavir, besides his celebrity as a divine, has acquired reputation as a poet, and is said not only to have celebrated the battles and loves of demigods and heroes, which will always be considered the most interesting themes of poetical effusion; but has chosen subjects more suited to the taste of some of our modern composers, such as frogs, weavers and their wives, and the like. He differs indeed from our worthies, and does not treat these subjects seriously, but imitates the blindness of old Homer in making sport of such characters.

There are said to be a few persons of a sect called Satyanami, which seems to have arisen in Baharaich. I have not been able to trace it to the source; but I hear, that a certain Dulandas, a Rajput, who was married, and lived at Kotawa, near Baharaich, was considered as the chief of the sect. He was succeeded by his son Jagajiwandas, and he by his son Jalalidas, who is now the chief. There are besides several sages, some married, some single. The latter are called Vairagis, and Fukirs, and the whole sect is distinguished by

tying round their wrists a black-and-white string, and a bracelet of beads, made of the Karma wood. They admit all castes, and even Muhammedans into their flock, and the chief has in fact taken a Muhammedan name. The Hindus, however, continue to employ Brahmans to perform their ceremonies, and continue to observe all the former rules of caste. They reject, however, the commemoration of deceased parents (Sraddha), and pretend to worship the supreme incorporeal deity alone; but they sing many hymns in praise of Rama. When one man meets another, he says, "Satyanama," and the other repeats the same words. Dulandas is supposed to have been an incarnation of the Supreme God, and has left several books in the vulgar language. Those who pretend to be eminent saints, perform the ceremony called Yoga, described in the Tantras. In the performance of this, by shutting what are called the nine passages (Dwar) of the body, the votary is supposed to bring the breath into various parts of the body, and thus to obtain the beatific vision of various gods. It is only persons who abstain from the indulgence of concupiscence that can pretend to perform this ceremony, which, during the whole time that the breath can be held in the proper place, excites an extacy equal to whatever woman can bestow on man.

Another sect, which has made a little progress in this district, is often confounded with the other, because its mode of salutation, Satyarama, has a strong resemblance to Satyanama. The first propagator of this doctrine was Birudas, a Ramnandi, who was a great practitioner of the mummary called Yoga, and took for his favourite disciple a Muhammedan weaver, named Yar Muhammed, of Delhi. This man instructed Buladas, a Kurmi, who came from the west, and settled in a forest of Azemgar, near Bhurkunga. His chief disciple was Gulaldas, son of the proprietor of the forest, and a Rajput by birth. The lord of the forest having no son, went to the saint, and agreed, if the prayers of this person should procure two sons, that one of them should be dedicated to God, as accordingly happened. Galaldas was succeeded by his pupil Bhikhadas, a Brahman. This man was a great performer of Yoga, and the sect is now usually called the Bhikhadasasi Panth, from his name. He left four favourite disciples: First, Chaturbhuj, a Brahman, who succeeded to his throne (Gadi), and freed himself of the source of his

impure desires by cutting off his wife's head, after which he became a great performer of Yoga. Second, Govindadhar, a Sarwariya Brahman, who set up a Panth for himself, having dedicated himself to God, and introduced some new customs. Third, Jivandas, a Kausiki Rajput in the Benares district, was a wealthy man, who deserted his family, but adhered to Chaturbhuj, as his superior. Fourth, a wealthy Mogul; who, on becoming a Hindu, took the name of Krishnadas, and adhered to the old doctrine. Govindadhar had a favourite disciple named Paltudas, who separated from his master, and resided at Ayodhya. He was succeeded by Ichchhadas, as he was by Dayades, whose pupil Tejadas married, or took into keeping, a Panadasi, who calls herself the chief of all the sect in this district; but this, I believe, is a mere pretence. She is, however, an impudent stout vixen; and I am told, that the poor man has abundance of reason to repent of his having abandoned the practice of Yoga. She is a great coarse hag, who daily beats him, nor in her presence dares he utter a word; but she takes good care of his temporals, and is an indefatigable beggar, although possessed of a good deal of land, so that his affairs in a worldly sense are thriving. In this district are a few who follow both branches of this route to heaven. They make different marks on their faces; use different beads; and the Govindadasis use the salutation of Satya-Govinda, in place of that of Satyarama. The chief saints affect to perform Yoga. Chaturbhuj, with whom Manogyadatta was acquainted, pretended to eat daily only two paysa weight (356 grains) of food, consisting of boiled rice and Ghiu. The other persons in the convent indeed alleged, that this was a mere deception, and intended to kill him; but the flock was persuaded, that what he said was true, having watched him, as they thought, sufficiently to ascertain the fact, and interfered to protect him from the invidious attempts of his brethren.

The Aghorpanthi, whom in former accounts I placed among the worshippers of Siva, by the Brahmans here are held in great abhorrence, and are considered as worse than Muhammedans, or perhaps even than Christians; yet it is confessed, that the Rajas and their chief relations have a strong hankering after their doctrine. They seem, like some of the old philosophers, to have no shame, nor sense of decency, and

commit everything that shocks the common customs of their countrymen, on purpose to astonish the multitude. One of them, however, at Gorukhpoor, shocked the people so much, that they complained to Mr. Ahmuty, then judge, who drove him out as a nuisance. Most people attributed to this violence, a sickness with which Mr. Ahmuty was seized. The fellow had thrust himself into the house of Raja Pahelwan Singha, and had bespattered with ordure the high-born chief, who ordered him to be driven out, and it was on a representation of this circumstance chiefly, that Mr. Ahmuty had been induced to act; yet, to the chief's insolence towards the saint, everyone attributed the death of the family heir, which happened soon after. Four or five families have adopted this strange doctrine, and live by begging, or, rather, extorting money from the people; for instance, they go to a shop, and, having made water in their hand, threaten to throw it over all the things exposed for sale, unless the owner gives them something. The chief of the sect resides at the Krimikunda, in Benares, where he has a house called a Math, with gardens and everything becoming a person of rank. In the holy city, many Brahmans, Kshatris, and high Sudras, take instruction from this sage; but do not venture to imitate his manners. They are considered as belonging to the sect of Saiva, and are supposed to be instructed in the proper form of worshipping that deity. The office of Purohit, or priest who performs ceremonies, is what is here the most profitable, and is entirely enjoyed by the sacred order. Many of the Pandits, however, even of the ignorant Karmathiyas, do not act as Purohits; but all the Purohits, who officiate for the higher castes are Pandits. For the lowest tribes, on account of whom any of the sacred order will officiate, there is a class of Brahmans called Dihuyars, or Sthan-patis, or Gramjachaks, of which one is usually attached to every old-established Mauza. They hold the office by hereditary right, nor are they thereby disgraced, and their families may intermarry with the highest in the district, although these high persons by such a condescension, would be reduced to the rank of Tutahas; but not more lowered than if they were to marry with the most learned Pandit of the Tutaha breed. In many places the Dihuyar receives a certain share of the crop, and wherever it is customary, he performs at the thrashing floor the burnt-offering that is made at

the Mauza's expense in harvest. In other places, the Dihuyar is not paid by a share of the crop; but receives some grain from each family, after the crop has been carried to each man's house. In this case, he gives himself no trouble about the thrashing-floor, and the farmers conduct the worship there performed. They make of Kusa grass an image of Yaksha, the under-treasurer of the Great God. They make also a ball of cow-dung, which they call Govardhan, and to these emblems of the gods they offer grain, sugar, and incense. Many of the other Purohits hold their flock by hereditary right, but these are in general men of some learning and their flock is of high rank. Such Pandits as have a flock annexed by hereditary right to their family, are here called Purohitiyas, to distinguish them from the Karmathiyas, who are employed by the middling ranks, and these choose whatever man they please; but both Karmathiyas and Dihuyars are as much Purohits as those who distinguish themselves by this title. When there is no hereditary Dihuyar to receive a share of the harvest, some of the poorer Purohitiyas, or Karmathiyas hang on at the thrashing floors, and beg as much as they can. The property in a flock which is hereditary in the family of a Purohit, is considered as divisible in equal shares among the children of the priest.

There are not here, no more than in Behar, any Varna Brahmans, nor are the priests of the temples (Parndas) disgraced; but very few of the sacred order here accept of that office, except in the places dedicated to the worship of the Brahmans' ghosts. Of the ten Karas, or affairs of consequence, mentioned in the account of Behar, the Purohits only perform here the last seven, beginning with the Jatakarma; but between the Upanayana and Vivaha, they insert the Samavarta, which is performed on the same day with the Upanayana. Formerly, it was delayed for a year or more, but for one or two centuries it has followed the other ceremony without interval. Garbhadhana is not, as I supposed in Behar, celebrated at the first appearance of the catamenia; but, whenever a woman imagines, that she has been impregnated. And in abstaining from inquiries into such a subject the people of this district show some degree of delicacy. The contract of Sagai is not accompanied by any religious ceremony; but the man gives an entertainment; and then, having

laid some red-lead on his knee to denote his strength of limbs applies some of it on the woman's forehead, and gives her a new dress. The contract cannot be dissolved.

Most people here use the ceremonies of the Yajurveda, a few of those of the Samaveda, none, either those of the Rik, or Atharwavedas. Every Brahman, even the Bhumi-har, the Bhats, Kathaks, and Khattris, perform the whole of these eight ceremonies. The Rajas, and other rich Rajputs, do the same; but the poorer and the Sudras content themselves with the Namakarana, Annaprasana, Churakarana, and Vivaha, and the Baniyas add the Pangsabana and Simanta, which the Brahmans neglect.

Dana or gifts to the Brahmans are most commonly offered on the Khichri and Satuya for the honour of their god, and on the anniversary of their parent's death, and on the Preta Paksha, both in honour of their parents. The only sins that the people here trouble themselves about, are the killing a cow or man by accident. A man killing his enemy either in battle or privately, on being moved by avarice or other urgent reason, gives his conscience no trouble about the matter, much less does he vex himself for perjury, theft, or trifles of that nature, when occasioned by causes, which are considered as a justification; but, if he has presumed to kill a sacred animal, for which action no conceivable cause can be assigned; or if he has killed a man by mere accident, and not instigated by any cause, then atonement becomes necessary. The Dana given on such occasions is called Prayaschitta. For breaches of the rules of caste Prayaschitta is not thought necessary, an entertainment to the caste is sufficient. When a man builds a new house or a temple, or digs a tank or well, he also offers Dana. The ceremonies are taken partly from the Vedas, partly from the Tantras, as in Behar.

The Purohit also performs ceremonies, when his pupil is in danger, and the Rajas or great men are accompanied by their Purohits on pilgrimages. Goats, the only tame quadrupeds eaten by pure Hindus, are often killed without religious ceremonies; but when a buffalo is offered, prayers always accompany the sacrifice, although it is not the duty of the Purohit to read these. The funeral service is only read for Rajas or Pandits of uncommon learning.

Although neither Vishnu nor Siva will receive blood, yet

even the Brahmans, who pretend to be of these sects, when in danger, offer the blood of goats and buffalos to the Saktis, and some even of the Vaishnavs do so on the Dasahara; but those of the sect of Vishnu do not eat the flesh; and those who offer on the Dasahara, are such as have lately adopted the worship of Vishnu, and their ancestors having been in the custom of making the offering, they are afraid to neglect it. Burnt offerings (Hom) are very numerous; but any Brahman on many occasions, may perform the ceremony without the assistance of the Purohit. The Rajas in some places here have not only appointed certain Brahmans to receive fees at marriages; but have given authority to certain persons named Brahmas and Bhungidagdhas, who attend whenever Hom is performed, and receive part of the profits. The Bhungidagdhas are partly Sakadwipis, partly Sarwariyas, and the pretence for their levying fees is, that part of the earth is burnt in the offering, and that the proprietor has on that account a right to remuneration, which he has transferred to these Brahmans. The Brahmas are all Sarwariyas. In all burnt offerings there should be a Brahman to represent Brahma, and he takes the share due to that god. In most parts the votary chooses whoever he pleases to represent this deity; but in some places of this district, the office has been rendered hereditary, and certain families, who enjoy it, are called Brahma Brahmans. The Rajas of the Kalahangsa family seem to have been those chiefly, that introduced the three hereditary offices of Brahmas, Bhungidagdhas, and Sumanggalis. It is by means agreed, who this Brahma is, some alleging, that he is the creator of the world; others saying, that Brahma is a mere term for fire, and that there is no order for the worship of the creator. The former sect say, that this refers only to his worship as a Kuladevata or favourite god. It is here held proper, that besides the Brahma, seven other Brahmans should on some occasions attend the burnt offering, while on other occasions a smaller number is sufficient. In Bengal no more than five ever attend, and the only one that is absolutely necessary, besides the votary, is the representative of Brahma, a tuft of Kusa grass serves as a substitute for the others. These substitutes are not admitted here; but then the Brahman is here easily satisfied. In Bengal none can be appeased for less than a rupee.

The Mahapatras are on the same footing as in Behar, but they are not so degraded as the Dakatiyas, who eat swine and drink spirituous liquors. Even these in the Hindu law are considered exempt from capital punishment, and their rank is held higher than that of any Raja. They are however called Karathaha Brahmans, or Brahmans like crows, that is who follow carcasses. Of course this is a term of reproach, and not used in their presence by any, who does not want to enrage them. When a person dies in this country the son next day hangs on the branch of a tree a pot of water, making in the bottom a small perforation. The Maha Brahmans, when the mourning is over, break the pot. This custom is unknown in Bengal or Behar.

The Brahmans here observe the purities of Brahmachari during the time only that is necessary to perform the religious ceremonies of admission, which may be three hours. The Tailangga doctor however at Bangsi, who has been lately mentioned, although a married man, is called a Brahmachari, for what reason no one could say; but he is a man of some learning, very fair spoken, and affects a great purity of life, that is in eating and ceremonials; and he has obtained a Mauza free of revenue, and a productive flock.

No Brahman has become a hermit (Banaprastha),[†] but one gymnosophist (Paramhangsa), has appeared, no one knows from whence, as he does not speak. He lives in the same manner as the fellow mentioned in the account of Shahabad, and appears equally indifferent to his accommodation; but he very prudently seated himself one day in the house of the Thanahdar, or chief officer of police at Manikapoor, a man who wishes to be considered as a Brahman, although it is suspected, not only that he was born a Bhat, but a Muhammedan. Such a subject was highly suited for the gymnosophist's purpose, as by attentions to such a character he might expect to have the defects in his pedigree overlooked.

The only Avadhutins, that I saw or heard of, are those in the convents of the Ramanandis, who are considered merely as servants; nor does any woman set up as a sage to instruct the multitude, except Panadasi lately mentioned. The high castes, including all those called Ashraf, are divided into companies (Pangti) which usually include all the neighbourhood. The members of each company attend each other's

ceremonies; and, when any one of them infringes the rules of caste, they meet, and the most respected men direct what is to be done; but sometimes this occasions a schism (Dal), a considerable party taking the criminal's part, and another set rejecting him; for there is no adequate regulation for deciding their conduct. In this case the Pangti splits into two, and these sometimes continue distinct; but they usually re-unite again when their passions have cooled for some months. The lower tribes have usually their own hereditary chiefs, called by various names, such as Mehtur, Mahato, Pradhan, &c.; but these have not arbitrary authority, and never act without the assistance of a Pangchayit, that is the advice of the leading men of the tribe. In large towns each trade has a Chaudhuri, and in smaller places there is a Chaudhuri for the whole market; but, as in Behar, the chief object of these people seems to be the fleecing of travellers.

Formerly all transgressions against the rules of caste, high or low, were punished by fine, of which the Rajas took a part; but since the English government this has been stopt, and nothing is extracted, but the entertainment given to the Pangti in the high castes, or among the low to the assembly of the tribe called here Bhat or Chatai. There are certain hereditary officers called Dharmadhikars, who point out the penance that must be performed by those who accidentally kill any animal of the sacred kind. The Dharmadhikars are all learned. If the heir neglects study, another man is appointed by a Pangchayit, or an assembly of Pandits, Rajas and other leading men. The accidents are so few, being chiefly when the animal happens to die with a rope round its neck, that the emolument must be quite trifling.

Small Sects.—In the accounts of the districts hitherto surveyed, I have included among the small sects the Sikhs, although I had occasion to learn, that in Behar they are more numerous than those who worship any of the five great gods of the Hindus, and that they are by all admitted to be orthodox Hindus (Astik). I now clearly perceive, that they should have been placed among the Panths, or those who follow new routes to heaven; but still, for the sake of uniformity, I shall mention them in this place, having nothing new to offer on the subject.

The doctrine of Nanak in this district has indeed made

much less progress than in Behar and Shahabad, nor does any sage of this sect possess considerable wealth or power. It is however one of the least obnoxious to the Brahmans of all the new routes, as in no respect interfering with the gains of the Purohits. The whole sect here consists of Kholasahs, who have 17 meetings, and eight persons who pretend to be sages, but have given way to the frailty of the flesh, and taken wives, on which account they are of course little respected.

The sect of Jain is confined to some of the rich merchants from the west of India, very trifling in number, but forming a flock able to be copiously milked. They have two temples (Dewhara), one at Gorukhpoor, and another near Bhagulpoor. No priest (Yati) resides at the former. I have nothing new to offer on the subject. No christian families can be said to have settled in the district, there being none except Europeans, either in the Company's employ, or as mere merchants come for a time, and intending to leave the place, as soon as they conveniently can.

CHAPTER V.

NATURAL PRODUCTIONS. WILD ANIMALS, BIRDS, ETC. VEGETABLE KINGDOM.

ANIMALS.—In the extensive woods and plantations of this district monkeys are very numerous. The black Indian bear is not uncommon in woods and fields. Tigers of the striped kind are still numerous; but the leopard or spotted kind would seem always to have been rare. When the English took possession of the country, the former were very bold and numerous, soon after that event a sentinel having been carried off even in the middle of the town of Gorukhpoor. The native officers of police in many places say, that until of late they frequently were disturbed by tigers prowling about the guard house (Thanah); but, except at Dhuliyabhandar and Pali, they now are nowhere so bold, and several of the European gentlemen at the station, especially those in the civil service, having been keen sportsmen, the number of tigers has been very much reduced, although they are still on the whole more numerous than in any of the districts hitherto surveyed. The most terrible catastrophe from the violence of these animals, of which I have ever heard, is said to have happened in the Fusli year 1176 (A. D. 1769), which was a year of famine. Most of the herbivorous animals having then perished, the tigers were famished, and fixing in great numbers upon the town of Bhewopar, in a very short time killed about 400 of its inhabitants. The remainder fled, and for some years the town continued deserted. It is said that the tigers still may annually kill about seven or eight people, and 250 head of cattle, although it is alleged, that they are not $\frac{1}{10}$ so numerous as when the English came. Some people allege, that in consequence of this destruction the wolf and deer have become more numerous, and that, therefore, the destruction of the tigers has done no good. Others however admit that this is a mistake, and that both they and their cattle now live in much greater security than formerly, while the deer were then fully as destructive as they now are.

The natives of this district reckon four kinds of tiger (Vagh). 1st, Babbra, which is white, has very long hair about the head, and is the largest of all. It is very rare, nor have I met with any one that has seen it, but I heard that one was killed by Digvijay Raja of Bhewopar some time before the English took possession, and the animal is said to be occasionally seen by the cowkeepers. From the circumstances of the long hair about the head, and of the animal having no spots, I should have imagined that it was the lion; but the people all say that the colour is pure white. It neither attacks men nor domestic animals. The animal killed in Dinaj-poor, and of which the skin was sent by the Marquis Wellesley to Sir Joseph Banks, was probably of this species. 2nd. Nongiyachhor or the royal tiger, which lives chiefly among reeds, or in thickets of the rose trees, that grow on the banks of rivers and lakes. It is in the rainy season chiefly, when driven from these haunts by the floods, that they enter the villages. The people of Lotan, where until lately these animals were very numerous, allege, that the female breeds once a year, and at each time she produces from three to five young. It frequently however happens that she kills some of them, as in play they scratch her, and her temper being very irascible, she then gives a fatal blow. This circumstance I think exceedingly doubtful. 3rd. Ghita or leopard. The people of Nichlaur talk of a small kind of tiger called Ghunggala, which they say is not larger than a dog, but attacks both man and beast. It is found only on the hills, or in their immediate vicinity; and whether it be different from the common leopard I do not know, because little reliance can be placed on their speaking of its size with precision. If it is no larger than one of the common country dogs, like the shepherd's dog of Europe, this animal is probably the ounce of naturalists, an animal of which the existence in India is rather doubtful. 4th. Tenduya, a small spotted animal coloured like a cat. It lives on trees, and is probably the *Felis Bengalensis* of Pennant, which agrees with the foregoing circumstances.

I heard nothing of the hyæna, but the wolf is said to be pretty common, although I could not procure one either dead or alive. It is said to have become more common since many of the tigers have been destroyed. It carries away calves

and kids; but I have not heard that it has here carried away any children.

Jackals (Siyar) are numerous, although less so than in Bha-gulpoor. This animal is frequently attacked by hydrophobia, and several people almost every year perish from their bite. The people imagine that the disease lurks until the first thunder after the person has been bitten, and then makes its appearance. It is said that there is a peculiar kind of Siyar called Mordahkhor or carcase eater, which preys on Muham-medan corpses; but all jackals undoubtedly use this food. It is however said, that this animal has a longer and slenderer tail than the common jackal, but I never could procure a specimen. The small Indian fox is not very common.

Porcupines (Sahi) are found in every part of the district, but are not very numerous. Some few Brahmans and Raj-puts eat them; but in general this food is rejected by the pure and high tribes of this district. Hares are still nume-rous, but formerly swarmed, and were very destructive. They are much eaten, and are taken by dogs and nets, or even knocked down with sticks. Wild elephants are still very destructive, although their number has been considerably re-duced since the English took possession; nor do they ever appear in very large herds, and it is chiefly solitary ones that come far south. These however are the most dangerous,* and they every year kill four or five people, although the herds do no doubt most injury to the crops. Single ones are still often seen within a coss of the town of Gorukhpoor, and at times the road through the forest east from thence is rather dangerous. Some villages even in that direction have lately been deserted from fear. Near the hills I observed several fields, the grain on which these animals had totally destroyed. Some are caught by the Raja of Butaul, the Raja of Gorkha, and the Begum at Fyzabad, who have female elephants trained for the purpose of taking them by ropes and nooses. Other persons also secure a few in pitfalls; but the whole number annually taken is inconsiderable, and the people are very unskilful in the management of the pitfalls, as they are not always able to secure the animals after they have fallen

* In Ceylon I was told that the *Solitaires* were outcasts from society, and being thus enraged, became very savage and destructive.—Ed.

in, that is to say, kill them in the attempt. On the whole not above eight or ten are annually secured. Those who watch the fields to scare away the elephants, for they never attempt to kill them, raise a small mound of earth by surrounding the space with a deep and wide ditch, and on this mound they build a small hut, where they burn a fire, and make as much noise as possible. The ditch and hut would certainly be little security against an enraged elephant; but, as no violence is offered to the animal, he never attempts to overcome the resistance which the ditch offers, and is generally although not always scared away by the noise and light. The elephants here frequent chiefly the forests, and seldom come on the open plains, except at night. The rhinoceros is not so numerous as the elephant. The farmers have succeeded in reducing very much the number of wild hogs. The wild buffalo is said to be very numerous, and to be seen in herds of from 2 to 300. It is reckoned very dangerous to meet with solitary males, which have been driven from the herd by a stronger competitor for female society, for these are apt to wreak their vengeance on whatever they meet, and they are said annually to kill three or four people. Even the tame males under similar circumstances are very dangerous.

There are, it is said, a good many kinds of animals included by the natives under the generic name *Harin*, and the number is very great indeed, but almost the only ones that are commonly seen, and no doubt the most numerous is the ordinary Indian antelope, with long spiral horns. In the uncultivated bare plains of this district, and even in the wastes covered with long harsh grass, where this is not too close, the number of antelopes is enormous, and often resembles rather the flocks of sheep in a pasture country, than herds of wild animals. Being much pursued, they are however very shy and cunning. The Hindus here in general eat both sexes, but some of high birth imitate the Bengalese in rejecting the female. In February I observed several herds that consisted entirely of males, this being the season when the young are produced. It is alleged, that formerly the whole country being covered with long harsh grass swarming with muskitoes, the antelope bred only once in two years; but since much has been cleared, and the number of muskitoes reduced, it is alleged that they breed every year. This I cannot positively

deny, but I doubt very much the accuracy of the observation. There are several varieties of deer.

In order to procure these different animals, during the whole time that I was in the district, I kept a man to shoot, and for about a month while in the wildest parts, I hired two men, who made a profession of killing deer, but the whole produce of their labour were two common antelopes, of which perhaps they saw 1000 every day. Near the woods the axis or spotted deer does some harm, but the common antelope is the pest of the country, and to prevent its depredations requires the care of the farmer night and day. Besides watching their fields, they sprinkle the crops with an infusion of cow dung in water, for which all the deer and antelope kinds have a great aversion. This operation, to be effectual must be repeated daily, which is attended with great trouble. Even the wild buffalo rejects the crops, with which this precaution has been taken. It must be observed, that neither elephant nor deer disturb any kind of pulse.

Very few nets are used for taking deer. They are pursued chiefly with the gun; but the Bhar and Musahar use arrows poisoned with the root, which comes from the snowy mountains, and is called here Singgiya Mahur. These are the only people, who sell venison, except two Chamars, who purchase from them, and three or four Bahelias or professed hunters, who chase for sale, but by far the greater part used is killed by the chiefs for their amusement, or by farmers for their own pot. In the rainy season these often assemble in crowds with the village curs and sticks, and, the deer being then confined by the floods, and terrified by the astonishing noise, they succeed in knocking some down. Porpoises are common, not only in the great rivers Sarayu and Gandaki, but in the whole course of the Rapti and Buri Rapti within this district. The Mureri fishermen alone eat them; but on account of their oil all catch them, both in nets, and by the gig or harpoon. The skill exerted in either way is so trifling, that the oil is very dear, and is used only as an external application in Rheumatism.

There are in the district a great many birds of prey, and all the Rajas, that can afford it, are passionately fond of hawking. The finest hawks come from Nepal. The largest and most valuable is a Goshawk called here Baz, which is the

female, and her male is called Jorra. The former sell from 25 to 75 rupees, and the latter from 10 to 40. They do not require to be hooded, as all the others do. The Baz takes cranes, wild ducks, bustards, and partridges. The Jorra pursues all these kinds of game, except the crane. Peacocks in some parts are very numerous, in others scarce; but they are eaten by several of even the pure castes, although most of the Hindus consider them as sacred. Partridges and quails are very numerous. The latter are not tamed for fighting. The number and variety of water fowl is astonishing, and more use of them is made, than in any of the districts hitherto surveyed. The natives eat a great many of the waders, and the fishermen on the Bakhirajhil catch a great many birds, ducks, grebes, and coots, which in winter come from the frozen regions of the north, and they are able to dispose of great numbers. The ducks, which seem to be either the same, or at least very nearly allied to the Pochard, Pintail, Tufted-duck, Nyroca, red crested duck, and Gargany of Latham; and the Grebe, which that distinguished ornithologist calls Tippet, are caught by nets. I could not see the operation performed, because it only succeeds in dark nights; and, when I was on the spot, it happened to be full moon. But a wide long net is stretched vertically between two canoes with its lower edge turned up, so as to form a bag near the water. Other canoes go, and disturb the birds in distant parts of the lake, driving them before them towards the net or row of nets, for several are usually placed in a row. Whole flocks are entangled at once, dropping into the bag and are immediately secured by lowering the upper side of the net. The coot, which does not seem to differ from the kind, that Mr. Latham calls common, is taken in broad day. It is a tame bird, and allows a canoe paddled slowly to approach near, and usually, to save the trouble of rising, which it does with difficulty, it dives to allow the canoe to pass. Three or four canoes therefore paddle towards a coot, and when it dives, stop over the place, the people looking round, until they see it rise, on which they immediately set up a shout. The bird terrified at this, dives again immediately, and remains until it is much exhausted, so that, when it rises, it is neither able to fly nor to dive immediately. The people indeed give it no time to recover, for, by carefully observing,

they perceive some air bubbles escape from the poor animal, just before it rises, and are prepared to seize its head as it reaches the surface. Such haste is not however absolutely necessary, as one, which they caught in my presence, was not able to move for several minutes after it was taken into the canoe. When it had revived, I threw it into the lake; and with the utmost stupidity it immediately dived, and remained again below until quite exhausted; but, as we had removed to a distance, it recovered, and then took wing. One gentleman at Gorukhpoor, by my advice, raised a small house, adjacent to a pond, covered by a net, as a receptacle for the birds of the duck kind; and, having secured a great many, found that they suffered the hot season very well, became exceedingly fat, and were very delicious fare.

The European gentlemen here, so far as I saw, do not use the kinds of thick-billed larks, that in Behar are called Ortolans. The birds most destructive to the crops are paraqueets (Suga) in enormous quantities, and of several kinds, the Philippine grosbeak (Baya), the peacock, in some parts several kinds of turtle dove, the wild pigeon, the common crane, the jackdaw, and the Ledar. By some this is said to be a kind of duck called Silli in Bengal and Behar, and usually called by the English the whistling duck, from the shrillness of its call. Others allege, that the Ledar is a small Podiceps, called Dobaru in Bengal, which breeds in the rice fields during the rainy season, and retires to the marshes in the dry weather. The peacock in most places here is held sacred among the Hindus, so that none of them kill it. The wild pigeon, which here builds in vast numbers on the trees of old plantations, and consumes much grain, is not different from that which builds in caves and the crevices of rocks all over the hilly countries of India, and in the high precipitous banks of the Yamuna river; and it seems evidently to be the prototype of the kind that have been domesticated, differing little or nothing from that reared in the pigeon houses of Europe. These birds, and the numerous destructive quadrupeds, require almost every field to be constantly watched. There are many tortoises both in rivers and lakes, and they are eaten by the Mureri fishermen.

Both kinds of the crocodile are abundant in this district. In the Sarayu the Ghariyar, or *lacerta gangetica*, is by far

the most common, and the *Lacerta crocodilus*, called here Nak, very seldom does any injury in that river. In the Gandaki and Rapti the Nak or Nakra, as it is called in the sacred language, is by far the most numerous, and is there very dangerous, and annually carries off both men and cattle; nor is there any piece of water so small, nor river so trifling, into which it does not penetrate. The Mureri fishermen eat both kinds, and extract the oil for sale. By others it is used only in medicine; but the Mureris burn it, when they procure more than they can sell. In the Bakhira jhil the Nak is particularly numerous. The fishermen kill them readily, when any person likely to reward them goes to that place; but they make no use of the animal, nor on other occasions do they disturb it, although there can be scarce a doubt, that it is owing to the great number of so destructive an animal, that few large fish are to be found in so large a piece of water. The fishermen in pursuit of the crocodile look for him in shallow parts, where some spots of the land project with channels of water running between. In such places they find the crocodile basking on the land. On the approach of the canoe he retires into the water, but goes only to a very little distance, and by paddling slowly on, and carefully observing the motion of the weeds and air bubbles that escape from his lungs, they soon discover where he is. They then fix loosely, on the handle of a long paddle, a strong barbed harpoon iron, which is joined by a rope to the paddle; and, putting the harpoon gently down, find where the animal is. He is very sluggish, and does not move when they touch his side, so that they draw up the instrument, and thrust it into his back without any dexterity. The animal flounces a good deal, but never attacks the canoe, which one stroke of his tail would instantly send to the bottom. He often, however, shakes out the harpoon, after which he neither seems to have an increase of ferocity nor shyness, but allows himself, as in the instance I saw, to be struck a second and third time, until he is secured, and dragged on shore. He there flounces, and snaps with his horrid jaws in a violent and dangerous manner; but, a large bamboo being thrust into his mouth, he bites with such violence that he cannot readily disengage his teeth, and gives the people time to secure the gag by tying a rope round his jaws. He is then

helpless. In the one, which I saw caught, a ball, fired through his head from a small fowling piece, instantly deprived him of motion, nor did he show almost any sign of sensation, when immediately afterwards the harpoon was torn from his back. On the whole the crocodile seems to be a stupid animal, and to make but a poor resistance, considering his great power, and the tremendous force of tail, jaws, and teeth, with which he is provided. The hardness usually attributed to his skin will appear from the above account to have been very much exaggerated. I have seen the crocodile, however, move with very great velocity, and have no doubt, that in the pursuit of fish it uses great exertions of this kind; nor does it seem to be entirely destitute of cunning, as crocodiles have been repeatedly found lurking in the fords of rivers, through which high roads pass. Of this indeed I saw one instance, and am assured, that it is not uncommon.

I heard of another kind of overgrown lizard called Gohota, which has a head like the Ghariyal, and is of the same size, but wants the serratures on the back. Like the Ghariyal it is perfectly harmless to man and beast, and by most people here is considered as the female of that animal; but others consider it as different. Never having seen it, I do not pretend to give any opinion on the subject, but I never anywhere else heard of such an animal. The people here eat none of the smaller lizards. Serpents are very numerous and destructive. It is said, that they annually kill about 230 persons.

Notwithstanding the great number of rivers and ponds, the supply of fish is neither abundant nor good. This is partly owing to the want of skill in the fishermen, who are able to catch very few in the large or rapid rivers, where the fish is of a very good quality; and partly to the fish in the ponds and lakes being in general small and ill tasted. Even in the Bakhira jhil, the finest piece of stagnant water, the Rohu looses most of his splendid green gold and silver, and becomes of a dirty sable hue; and such fish are in general considered not only as unpalatable, but as unwholesome. The crocodile also is very destructive, so that few fish of a large size are procurable, the smaller ones do not seem to be worth this monster's pursuit. The fisheries, of however little

value they may be, are however private property; and many of them seem to have been given to the Rajas free of rent, as a means of subsistence, when they were deprived of most of their lands, as being either unable or unwilling to pay the revenue that has been demanded. These chiefs, are, however, so jealous of their incomes being known, that in many places they alleged, that they took nothing whatever, in others they acknowledged small presents given at every renewal of the lease, and in others they admitted, that the fishermen gave a share of what they caught; but it was only in Barahalgunj that I could procure any account of what was actually paid for the rent of fisheries; 30 families were there stated to pay 556 rupees.

The fish are caught chiefly in the ponds, lakes, or small rivers, and these become dry, and therefore are chiefly procured in the cold season. Many of them are caught with the basket, or most simple kind of triangular net stretched between two bamboos; many are also caught by narrow semicircular canals, dug so as to form a connection between the upper and lower part of a small river, across which a dam has been thrown, so that, as the waters retire, the fish must descend by the canal, in which they are secured by a basket or bag net. In Bakhira jhil, that seems to be the largest body of water, in which the natives attempt to fish, they use a long net, not above two feet wide. The mesh is pretty large, intended to admit and secure fish of from three to five pounds weight; for in this lake few attain a greater size. One side of the net is held up by a row of dry reeds about two inches long, and as thick as a goose's quill. When the net is thrown into the water, the whole sinks slowly by the weight of the twine, of which it is made, and it sinks in a vertical position, the reeds keeping the side, on which they are, from sinking so fast as the other. The net has a bamboo at each end, both to stretch it and to float the ends. It is let out slowly from the end of a canoe paddling gently along, and four or five nets are usually let out, at the same time parallel to each other, and near the same place, so that the fish, being disturbed in all directions, may strike into the nets with the more force. When the nets have been thrown out, the canoes paddle back to the end first thrown into the water, one man in each making a noise by rattling a paddle

on the gunwale. The nets are then pulled into the canoes, and, if any fish has stuck in the meshes, as it approaches the side of the canoe in drawing the net, it is secured by a bag net fastened to a hoop and pole. This large net is called Chaundhi. When I examined the process, although all the boats on the lake were assembled, we had little success; but there was a great tumult and noise, which probably scared away the fish. Circular casting nets, like those common in India, are a good deal used.

The fishermen of Nichlaur use the Ijar (trees, No. 37), bark to stupify the fish. They make a strong infusion, and throw some of this on the surface of a river or lake.* All the fish, that come to the surface during the first night afterwards, are killed and collected in the morning. The operation may be repeated in 15 days. Many other plants are used for the purpose as will be seen in the account of the plants; but the exact form of the processes I did not learn. In the northern part of the district a principal demand for the fish seems to be from the mountaineers, who purchase both what is dried in the sun (Siddhi), and in the smoke (Pakli). The fish thus dried are small, and, being far from well cured, are more or less putrescent. The people, whom I saw purchasing, said, that they were intended for the distant market of Malebum.

According to the statements which I received, 395 canoes are employed in fishing, and there are 1625 families of fishermen, besides 80 men in one of the divisions, where the estimate was given in this manner, and not according to families. It was stated that in 702 of these families there were 1325 men, and at this rate the whole number of men will be 3147. Some fish only two months, and a very few the whole year; but, according to the statements received for 1476 of the houses, the average rate of time, for which the fishermen are supported by this employment, is four months and ten days in the year. We cannot allow, that each person makes less than 2 rs. a month, including the tear and wear of nets and canoes. The fish caught, therefore, must sell to the retailers for 27,274 rs., besides as much as will pay the rent. If we

* See my "History of the Colonies" (Demerara), for a similar custom among the Indians on the Essequibo river.—[Ed.]

were to judge by what Barahalgunj pays, this would amount to about 30,000 rs.; but the actual sum levied from the fishermen probably does not exceed the value of one half of the fish taken; and, as the rents of fisheries are usually farmed again and again, what actually reaches the pockets of the Rajas or other proprietors, is probably much less than 27,000 rs. The fisheries in the main channel of the Ghaghra and Gandaki are free; but very few can take fish in such extensive waters.

Farmers of the low tribes catch fish in their own rice fields, as the water dries up; but entirely for their own use, and it is only such as fish for sale that pay any rent, although the farmers often give a share of what they take to their landlord. Most of the kinds of fish found in this district I have already had occasion to mention, but the names used here differ a good deal from those in Behar or Bengal. In the Dewha Rapti and Ami there are small oblong crustaceous fishes like prawns and shrimps. There are also a few crabs.

Insects, especially musquitoes, are more troublesome than in any of the districts hitherto surveyed, and formerly were still worse than now. White ants are very troublesome, especially devouring the roofs of the huts. In the northern parts of the district the natives complain of several kinds of insects or worms that destroy the corn: but I could procure no specimen. It is not every year that they do harm; and, when they appear, the people have no better remedy than the incantations of certain wise men or conjurors called Gurus. The Tangra is said to be about an inch long, and is white, with a red head. It has neither legs nor wings, and eats the roots of the growing rice. The Jamuya is entirely black, and has wings. The Gandhi destroys the grain by attacking it while in a milky state. Concerning the Taba and Khayra I learned no particulars. The honey and wax are collected by the Bhars and Musahars, where such exist. The former in general are held to have a hereditary right to collect all the produce of the woods, paying a trifle to the Zemindars.

The Lack insect is found spontaneous in several woods. A little is collected by the Bhars, and more by those who make it into ornaments; but the quantity procured is very trifling, more from the people not thinking it worth while to

gather an article of so little value, than from its scarcity. In some parts indeed the insect is considered as a mere nuisance, and afflicts the Brahmans by adhering to their favourite tree the Pipal (*Ficus religiosa*), which it finally kills. The remedy, to which these wisacres have recourse, when a favourite tree is affected, is to cut a branch, on which the insect has fixed, to carry it to Prayag, and to throw it into the sacred stream. On this all the insects on the tree perish. Several decent men declared, that they believed this remedy to have often proved effectual. On being pushed, however, they said, that they had never performed the operation. In general those, who collect the lack, pay nothing; but in Dumuriyagunj it was alleged, that each tree paid from 8 anas to a rupee, and in Bangsi from 2 to 4 anas. Scorpions are very numerous, but their bite never proves fatal. There are plenty of shells fit for making lime; but the demand is very small. The fishermen usually collect such as are required for building. The people, who sell betle, burn and collect what is wanted by their customers.

PLANTS.—The forests and marshes of this district are an excellent field for the botanist, and the latter especially produce a great variety of aquatic vegetables. The inundated land, that is waste, amounts to no less than 480 square miles. Of these 141 are clear; and of the remainder by far the greater part is covered with long harsh grass or reeds, in some places overgrown with wild rose-trees, and in more with Tamarisks. None of the inundated part can properly be called a forest, yet many parts of the last mentioned description contain scattered trees, chiefly of the kinds numbered 37, 39 and 105.

Of the 1355 square miles of level land, that are exempted from inundation, and covered with ligneous plants, probably not above 55 produce only bushes, and 1300 are forests or old plantations, now quite wild, and having many forest trees intermixed. These gradually increase, and finally altogether choke the Mango. The bushes are of the same nature as in Shahabad. The hill is entirely covered with forests, which therefore, allowing for forest trees scattered over the inundated land, may amount to about 1450 square miles. From this great extent, a moister air, and the small number of inhabitants, the woods here are much less stunted than in

Behar or Shahabad; but in some parts all the causes, mentioned as reducing the size of the trees in these districts, operate to a considerable degree; and no pains having ever been bestowed to protect or encourage the growth of the kinds most useful, these are fast decreasing in number and size; so that in three or four years, little or no supply of timber will for some time be procurable, and it is even probable that in no very long time all the useful kinds may be entirely eradicated, although the forests may continue of their present extent.

It has not been customary in this district to demand any rent for fire-wood. Plantations have been carried to the most absurd length, so that those still in good condition amount to about 565 square miles, equal to one-fourth of the whole cultivated fields. The principal vanity indeed of the wealthy natives is directed towards this superfluous and destructive waste of land; for almost the whole of the plantations consists of Mangoes, which from their abundance are not saleable, and the very best wheat fields are daily converting into Mango groves. Government seems to encourage the waste, by placing no land-tax on the ground occupied by plantations. A certain quantity of trees is probably highly useful in a warm climate, as preserving moisture, where the danger of famine arises from want of rain; but the Mango tree does not seem very well suited for the purpose, as, if multiplied to a great degree, it becomes of no value. Forest trees therefore seem to be much preferable, whether they afford valuable timber, or a supply of forage in times of scarcity. The leaves of many trees are of this nature, and perhaps the preference given to the *Ficus religiosa*; and *Ficus Bengalensis* may owe its origin to this cause. I have therefore no doubt of the propriety in an economical sense of laying a tax on all fruit trees, or such as yield a saccharine juice. Such a measure has here been adopted with the Mahuya, nor has it been found to diminish the number so much, as to hinder a copious supply from being reared. If it is judged necessary to indulge the natives in plantations free of rent, let the trees reared be those of some use. One difficulty indeed occurs, which is perhaps greater than might be expected. The natives will not in general consent to cut any tree, that has been planted; and it required a very odious

exertion of power to clear so much ground in the vicinity of Gorukhpoor as was sufficient to form a parade, and a kind of breathing hole for the European officers of government. Nor would any one consent to receive a pecuniary compensation for this kind of sacrilege. Several Zemindars have however planted the Sangkhuya, and some of these plantations are now cutting, which would seem to show, that some kinds of trees only are exempted from being lawfully cut. This prejudice renders precaution in the formation of new plantations the more necessary; as, whatever is planted, may be considered as irretrievably lost. It might be supposed, that the interest of the landholder would be a sufficient check, but it is not so. For in the first place, were his interest really concerned, this would not be an adequate check to the dictates of vanity and superstition; but lastly his interest is little if at all affected. He is a mere lessee for three or four years; and, if two thirds of his estate were in plantations, he could only be taxed, on the renewal of the lease, for what remains in cultivation, and the tax is often so heavy, that he derives more profit from the lands in a waste state, which are not at all taxed, than his share of the profit on those that are cultivated. Farther old habits continue to influence the practice. Every Raja was formerly desirous of having his house surrounded by thickets, almost impervious, which secured him in a great measure from the power of a government, the troops of which were little better than the rabble composed of his own vassals. In order to procure such a thicket, a plantation surrounded by a bamboo hedge offered the most ready means, for which a legal pretext could be made, and many of the forests owe their origin to this contrivance. Every Raja almost continues extending his plantations, partly no doubt, from family habit, although he knows, that no strongholds will enable his followers to resist the awful force of British discipline, which he perhaps hopes may soon cease to operate.

Among the variety of trees, the Harra is very common in the woods, and seems to be the same with that of Shahabad. In Lalgunj, where the Bhars collect the fruit for sale, they say, that the tree does not produce every year, but generally at considerable intervals. The young fruit, when still small, is called Janggiharra, and is dried for sale; as is also the fruit,

when full grown, but not ripe, in which state it is called Harra. This degree of growth happens in December, and the fruit does not reach full maturity until the following May; but it very seldom is found in that state, many animals, monkeys and large bats especially, preying on it during the long period, which it requires to ripen. The ripe fruit is not saleable. The species of *Terminalia* or rather *Chuncoa*, which is called *Asan* in Bhagulpoor (No. 11) and Behar (No. 10)* is known in the southern parts of this district by the same name. The art of rearing silk worms on it is there totally unknown, although much of that kind of silk is used in the district, and although the tree grows most copiously and luxuriantly. On the skirts of the hills it is peculiarly fine, and natives have sent beams of its timber to Calcutta. Should they be found to answer in building, no tree is more common, nor more stately in India. Both in the Khas and Tharu dialects it is called *Saja*. Among the natives, at the town of Gorukhpoor a timber brought from the hills, and called *Bijaysar*, is in considerable demand for furniture. The people of the hills assure me, that it is the timber of their *Saja*, and totally different from what they call *Bijaysal*, which is a *Pterocarpus* (See No. 110).*

The *Strychnos* (*nux vomica*), called *Kochila*, is found in the woods of Rudrapoor, and the fruit is exported as a drug. The *Bassia* with long narrowish, and the one with obovate leaves, are both very common in this district, the former chiefly in plantations, and the latter in woods; but the natives call both *Mahuya* without distinction; nor are the valuable productions of the two kinds in any respect different. I have little to add to the observations, that I made on this tree in the account of Behar and Shalrabad. I still continue to suspect, that the thick expressed oil of the kernels is the substance, of which the Chinese make their candles, and doubt much of the *Croton sebiferum* or *Tomex sebifera* yielding any such substance. The natives of the hills, whom I consulted, said, that they have only one species of this tree, and that it is the same with that of the plains; nor have I been able to discover any sufficient marks, by which the

* Dr. Buchanan's description of the trees of these districts is very voluminous, and the drawings expensive. They are necessarily omitted, but the Nos. are retained for future reference. [Ed.]

plant described by Dr. Roxburgh in the Asiatic Researches is to be distinguished from the common kind. The oil however on the plains is only used for the lamp; and I doubt much, whether it is not owing to a scarcity of better oil, that the mountaineers have been induced to eat, what Dr. Roxburgh calls butter. The flowers of the *Bassia* are here eaten as a dainty by the rich, and never serve as a succedaneum for grain. The favourite preparation is a kind of pudding called Laphchi. It is made by infusing the flowers in water to extract the saccharine matter, which even without fermentation is of an inebriating quality. The infusion, being strained, is boiled, and wheat flour is added to form the pudding. Cattle eat the flowers readily, after the sweet has been extracted for distillation. Those who are employed to collect the flowers, are commonly allowed from one half to one-fifth, according to the season of the year; that is when the flowers first begin to open, and when few remain, so that the gatherer can procure only a small quantity, he is allowed one half; but when the trees are in full blow, and, vast quantities falling, he can with little trouble gather a great deal, he is allowed only one-fifth. On the whole the allowance does not exceed one-fourth of the gross produce. In the eastern parts of the district I am told, that the usual price is about 5270 Payas weight, or 134 lbs. for a rupee, while in the western parts where the trees most abound, the price varies from 3600 to 6000 p.w. or from about 91 to 152 lbs. The produce of each tree is stated at from about 12½ lbs. The tree does not bear until from 12 to 20 years old, at least in any quantity worth while.

The Ijar of Shahabad (No. 34,) in Parraona is known by the same name; but in Amorha it is called Ingjan, a word not essentially different from the Hijal of Ronggopoor (No. 71) On the edges of the marshes in this district it is a very common tree, its roots being often under water the whole year, and in the floods the whole trunk is often covered. It grows however very well on lands entirely exempted from inundation. Its bark stupifies fishes. The *Gardenia* has a saponaceous fruit, which is given to oxen and cows, and is said to increase the milk of the latter. On this account it would seem to be a valuable plant, especially as it grows on the worst soils, and produces much fruit. It is very common.

The mountaineers rub the wood of the *Nuclea Parvifolia*

to powder, and, mixing this with water, apply it to their skins, as other Hindus do sandal wood. The powders are not to be distinguished by sight, but that of the *Nauclea* has no smell. The Bhorkund of the Bhagulpoor list (No. 191), is here a very common tree. I have not yet seen the flower; but have no doubt that it is the *Cinchona excelsa* of Dr. Roxburgh, although from the structure of the fruit, I doubt of the propriety of classing it in that genus. The fruit remains on the tree during the whole dry season, ripening late in spring, when the tree is quite bare of leaves.

In the forests near Basti I found a tree called Asogi. It had neither flower nor fruit; but, so far as I could judge from the leaf, it seemed to be the same with the *Sapindus alternifolius* of Willdenow. The fruit is said to be esculent. The native name of the *Shorea robusta* or Sal of Bengal is here written Sangkhuya. It is the most important tree in the forests of this district, and was once everywhere the most abundant; but the demand from Calcutta, and the want of care in the management, have reduced the quantity so much, that very little of a large size remains, and in two or three years if things continue as at present, the forests will be completely exhausted. Besides the custom of cutting only such trees as are wanted, and allowing the young growth to be choked by the useless trees that remain, the principal check to the growth of the timber here, is the custom of extracting the resin here called Karel. The wretched Bhars do this without commiseration, on the finest trees. They do not indeed make the incision quite round, so that for some years they do not absolutely kill the tree; but the rain water, which enters by the incision, always spoils the parts below, which in fact form the best end of the stick, and the rot is often communicated to the upper parts, occasioning a heavy loss to the wood-cutter, who after having felled and in part squared the timber, finds it not worth a farthing. The resin is only extracted every other year from the same tree; and after three or four extractions, the tree if not previously cut, dies exhausted. The extraction of this resin should therefore be altogether prohibited in this district. An abundant supply may be procured from the mountainous countries south from the Ganges, from whence the timber cannot be exported on account of the expense of carriage. The Bhars make their incision in the hot season, and collect the resin, when the

periodical rains have ceased, so that they visit each tree only twice. Each, it is said, gives from 48 to 120 paysas weight, or from about $1\frac{1}{2}$ to 3 lbs. The burning the grass and leaves in spring stunts many of the trees, and prevents them from attaining a full growth. One remarkable circumstance concerning the Sangkhuya forests of this district, deserves particular attention. In the woods on the plains, this tree spreads so as to afford crooked timbers for ship building, while on the skirts of the hills it grows perfectly erect, and is fitted for beams and plank. I am quite unable to point out the causes of this circumstance, whether it is to be attributed to a peculiarity in the nature of the tree, to a peculiarity in the soil, or to somewhat peculiar in the trees, that accompany the Sangkhuya in the two places. To ascertain which of these causes, or if any of them produced the effect, would require a much longer time for observation than I passed in the district; but the subject is of some importance, as it is very possible, that a similar cause might be found to operate on the other trees employed in ship-building, and might be applied with great advantage to the public.

Although very tolerable oranges are raised at Ayodhya, and most delicious ones in Nepal, I did not see one tree in this district; for the natives are totally careless in gardening, and their only fruit is the mango, very few of which are exempt from being sour, stringy and resinous, so as to be altogether insufferable to an European. The fruit of the fine genus Citrus, which are reared, are sought after by artificers, who use their juice, and not as a grateful acid to cool thirst, or season food. For both purposes they are excellently adapted; but such do not suit the Hindu taste.

The peach, in this district, is to be found in the gardens of a few natives. The pomegranate is abundant. I observed neither apple, pear, nor plum, all of which would bear the climate.

The Mimosas do not form so large a proportion of the woods here, as on the hills south from the Ganges. The Kayar or Mimosa Catechu in this district is by far the most common tree of this genus, and near Parraona especially, some woods contain little else. The soil, which it seems to prefer, is seldom good, and great advantage in the manufacture of the drug would arise from having entire woods composed of the tree, which should be regularly cut like coppices, when they had arrived at a proper size. The Catechu is of a good

quality, and is made in the usual manner, partly in round, and partly in square masses. It sells on the spot at from 6 to 8 sers (96 p. w.) or from about 14½ to 19½ lbs. a rupee.

The tamarind, called here Imli, is pretty common throughout the cultivated parts of the district, and its fruit is in general use, when it can be procured; but the monkies seldom allow any to ripen. The *Parkinsonia aculeata*, as every where else in the Gangetic provinces, is spreading with a rapidity that is surprising, as I have heard no particular utility ascribed to the tree. It certainly however is very ornamental. The *Rotleria tinctoria* is here very common; a great quantity of the red powder that covers its fruit is collected for sale as a dye. The fruit is gathered before maturity, when it is most fully covered with the powder; is then dried from three to ten days, according to the strength of sun and wind, and then is beat with a stick, which separates the powder. If the fruit were allowed to ripen, it would break in the beating, and the fragments of the capsule would be difficult to separate from the dye. This red powder is used also as an anthelmintic for cattle, especially for the buffaloe, which in the rainy season is much troubled with worms; two or three tolas, that is about from six to nine drams, form the dose.

Three hundred and thirty-nine miles of inundated land, and 1381 square miles exempted from that accident, besides broken corners, forests and plantations are in pasture. Some of the inundated land has trees scattered among the reeds, or rather high coarse grass, with which almost the whole of it is covered. Of the high land perhaps ⅔ are covered with short grass, and ⅓ with a kind of grass, by far the most common reed in the country; and, although small quantities of other kinds are intermixed, the kind most worth notice is the *Andropogon*. In this district, as wherever the Hindi language prevails, the leaves are called *Katra*, the flowering stem or reed *Siki*, and the sweet-smelling root *Khaskhas* or *Jhar*. The leaves are the thatch principally used in this district. The roots are used by weavers for the brushes with which they smooth their warp. In the marshes grow various species of *Arundo*. Spontaneous plants are very little used in diet. In the marshes are considerable quantities of wild rice, which is of the same kind with that which I saw at Gaur. It is carefully gathered; for being reckoned un-

commonly pure, it is sought after as an offering very acceptable to the gods.

In ordinary times no substitutes are used for grain except by the wretched Bhars, once masters of the country. These use some wild yams; but of what species I did not learn. The only one, which I had an opportunity of examining, seems to me to have a strong resemblance to the *Ubum nummularium* of Rumph (vol. 5, table 162 and 163). It is called *Bandriyaru*. It has a small woody bulb, beset on all sides with long thick fibres. At the proper season there grow from this several fleshy cylindrical roots, about an inch in diameter, and a cubit long. These are the roots eaten. The Gength of the Bhars is a round root, but it is said to have ternate leaves, and is probably another *Dioscorea*; but I did not see it. In times of scarcity, to which however this district has seldom been exposed, the people have recourse to the kernels of the mango and the seed of the *Sangkhuaya*. A few succulent vegetables are occasionally collected for curry, but to a very trifling extent, and not essentially different from those mentioned in Shahabad. Those that I saw were the *Momordica muricata* called *Bankareli*, a wild *Luffa* (*Parwar*), a species of *Polypodium* called *Kongchai*, of which the young shoots are eaten, the *Sagittaria sagittifolia* called *Niusa*, and the *Sparganium ramosum* called *Gongd*, used in the same manner. Besides these are used the fruit of the *Perar*, and of the *Dillenia* called *Agai*.

The same may be said of the leafy vegetables. Those that I noticed were the common green *Chenopodium*, the *Solanum nigrum*, with black berries, the *Marsilea quadrifolia*, flowers of a fine *Indigofera*, the *Lathyrus Aphaca*, the *Vua Sativa*, and an *Eroum* called *Akri*. The three last grow spontaneously in corn fields, but are collected as greens, or as forage for cattle, and their seed is eaten, when it ripens among other pulse. The *Dhara*, which grows in the rainy season, is said to be much used, but I did not see it, when in the district. The plant shown for it, by a person from thence, is the *Cassia Tora*. Acid seasoning, as every where in the western provinces, is very little in use. The aquatic plants *Nelumbium*, the two *Nymphæas*, the *Trapa* and *Scirpus* mentioned in the account of *Puraniya*, are all very common in the marshes of this district, and are all used; but none of them

are improved by cultivation; and, as no rent is demanded for them, little attention is bestowed. In China every inch of these marshes would be occupied by the *Nelumbium* or *Trapa*, both of which are there cultivated with the utmost care. All the kinds of fruit used raw have been mentioned in the account of the forests. Of the spontaneous plants of various kinds applied to various uses the following are the most remarkable.

In the woods of Parraona the Pipalmul is a species of *Piper*, the root of which is collected for exportation in considerable quantity. It is usually said that this root, which is sold, is that of the *piper longum*; but whether or not this is universally the case I cannot say, as I saw the Pipalmul only in leaf, and no one from these alone can venture to ascertain the species in a genus so difficult, and so little known. The fruit, however, is said to be much smaller than that which comes from Yador in Bengal, which is the true long pepper of our shops; but then the plant in Yador is cultivated, and here is spontaneous, which may account for the difference of size in the fruit, without supposing a specific difference in the plants. The right of collecting this drug has been farmed to the same merchant that has farmed the dye called Sinduri. He gives 2 sers of rice in the husk for one ser of the root, as it is dug; but it loses one half in drying, and the trouble of this operation may render its price to him nearly the same with that of the dye, that is, it may cost him one rupee for 39 lbs. A little is also collected in the woods of Bangsi.

The Gajpipar is the fruit of a species of *Calla*, described by Rumph (volume 5, table 181, figure 2), under the name of *appendix arborum*. It is used in medicine, and is an article of export. The flowers of the *Grislea tomentosa* of Dr. Roxburgh are used as a purple dye. At Lalgunj they are collected by the Bhar, and when dry, 4 or 5 *mans* (each about 31 lbs.) are sold for the rupee. If any considerable quantity was required, especially if collected clean and garbled with care, the price of course would be much enhanced, but it would be an object of some use to try how far it could be exported to Europe. The bush at Lalgunj is called Dhaotha.

The *Cæsalpinia*, which in this district is called Tairi, and is used by tanners, is the same that is mentioned in the account of Puraniya under the name of Taiyar. The pods of

the *Mimosa saponaria*, called here Isrol and Hangis, are collected for washing the hair. The large climbing *Bauhinia*, mentioned in the account of Bhagulpoor, is very common in the woods of this district, where it is called Bangor and Meharaun. The bark makes ropes, which are very coarse like those of the *Butea*, but are much used. The leaves serve as parasols, and the seeds are esculent.

The real *Bauhinia scandens* is very common on the skirts of the hills. This very singular plant is excellently described by Rumph under the name of *Folium linguæ*, and may be readily known by its branches resembling a double barrelled gun, and singularly twisted like a serpent. It is owing no doubt to this alone, that it has obtained the credit of scaring these destructive reptiles. No native has ever observed either flower or fruit, the reason of which probably is, that these are produced only by the branches, which have reached the tops of the highest trees, and are thus exposed to the sun. The principal stem is often as thick as a man's body. I am told, that on the hills the people sometimes conduct branches over the chasms, through which rivers pass, allow them to twine round trees on the opposite side from the roots, and thus form a perilous swinging bridge, that lasts for years.

The *Justicia Adhatoda*, called Arus in this district, is very common in the thickets about villages, where its growth is encouraged, as it is supposed to purify the air, rendering it more salubrious. If so it is a valuable plant, as it thrives in the shade even of bamboos, which are generally thought to occasion sickness. If this latter circumstance be well founded, some credit is probably due to the Arus, as many villages in this district are surrounded by bamboos, and yet are very healthy, the bamboos being accompanied by the Arus. The charcoal prepared from the stems of this shrub is reckoned very good for making gunpowder.

The *Medicago alba* of the *Encyclopédie* grows on the banks of several rivers, and especially of the Rapti below Gorukhpoor. Its bark is separated by steeping like that of the *Crotalaria juncea*, and is made into ropes. It is called Susuna.

MINERALS.—The only rocks which are to be seen in this district are on the banks of the Gandaki, on which the structure of the mountains immediately adjacent to the plain may

be studied in the most satisfactory manner. The blocks of stone at the foot of the hills, and on Maddar, are all detached pieces, intermixed with soil; and below the mouth of the Sonabhadra, opposite to Sivapoor, the channel of the Gandaki contains only water-worn stones or pebbles of different sizes. The lowest ledge that I observed runs into the river, from the west side, a little above the mouth of the Sonabhadra. It is calcareous, but has become entirely rotten, and forms a mass like indurated clay. Among the loose blocks in the channel, however, I found some that had evidently come from a similar rock, but that retained entire their stony structure. They are a fine grained lime-stone, resembling in its appearance the petrosilex. In the abrupt banks of the Gandaki higher up the great mass consists of clay and sand, in some few places of which are imbedded small rounded fragments of stone, chiefly of quartz, such as are very numerous in the channel of the river; but in general the sand and clay are free from admixture, and appear to me to be rocks in decay. The rocks are disposed in parallel strata running nearly north and south, but the north end inclines more or less to the west, and the south end to the east. The strata dip towards the east at an angle of about 45° or 50° from the horizon. These strata are no where thick, and have interposed between them large strata of clay or sand, forming, as I have said, the great mass of the hills. Except the calcareous ledge above mentioned, all the other rocks that I noticed consist of fine grains of white quartz and felspar, with a little black mica or hornblende. The rock, as far as Bhelongji, is no where harder than sandstone, and is evidently in a state of decay. Naturalists, according to their theories concerning the origin of things, will call it granite, regenerated granite passing into sandstone, &c. &c. About a mile above Bhelongji is said to be a quarry, where the rock is not decayed, and the stones with which the old fort at Sivapoor was built, are said to have been brought from thence. They are evidently of the same structure with the decayed strata which I saw; but, although they cut well, are very hard, and have resisted the action of the weather since the time of Rani Karnawati without the least appearance of decay.

The sacred stones called Salagrama are found occasionally not only in the channel of the Gandaki as low as Trivini, or

the junction of the Sonabhadra, but also on the adjacent hills; and a Brahman, digging a well at Lakshmipoor near Sivapoore, perhaps two miles from the river, found one in the bottom. In the channel they are far from scarce, as in a short time, one forenoon, my palanquin bearers found four, two without any apparent impression, one with the impression of an ammonite, and one containing several turns of the petrified shell. The number however is said to increase in the channel the farther up one proceeds, and to be very great the whole way between Damodarkund in Thibet, where the river rises, and the warm springs of Muktanath, where it enters the dominions of Gorkha. It is however probable, that the whole comes from the falling down of the banks, and that the river has had nothing to do with their formation. They indeed resemble water-worn pebbles, being roundish or oval masses more or less flattened. It may be supposed, that they are parts of a rock containing imbedded in it many ammonites, or having cavities impressed by that animal, and left empty by its decay, and that fragments of this rock falling into torrents are rubbed round and smooth by the action of the water; for many of them contain no ammonite nor impression. Those most valuable to the natives are such as, when found, have no evident mark of having contained the animal; but by rubbing the external crust, a hole is found, opening into an impression, that is hollow, and marked by the complete animal. The stone is of a siliceous fine grained black nature, and serves as a touchstone; and where the ammonite remains it is of the same nature, and has entirely lost its calcareous quality.

The strata of the plains, composing almost the whole district, consist of clay and sand. The clay fit for the potter's wheel seems to be found only in small detached beds, which are usually discovered in digging tanks; but in these it has always been found in abundance; and, except on the banks of the Ghaghra, the ware it makes is seldom brittle. The most common clays are of three kinds, one blackish, which is called Kurauta; one reddish called Suruki; and one yellowish called Piyari. All are stiff, but the first is chiefly used by potters, and all sometimes contain siliceous pebbles. Some of the red and yellow, called Kabes, is used as a pigment in making potter's ware, as described in the account of Dinaj.

poor. The sands are of various colours, black, dark brown, yellowish and whitish, intermixed with mica; but this is chiefly found in the beds of rivers. The yellowish sands, even as low as the middle of the district, often contain siliceous pebbles, and these are also found among a black clay at the very southern corner.

The earth in many parts is strongly impregnated with soda, which effloresces on the surface. It is every where collected by washermen, and those who make glass ornaments; but I no where found any one who would confess that he prepared it for sale. I know, however, that a good deal is sent from Gorukhpoor to the east, under the name of *Reher matika phul*, or flowers of saline earth. It is similar to that prepared at Nawada, in the district of Behar, and is probably prepared in the same manner. The most extensive fields of this saline earth, of which I heard, are in the division of Dumuriyagunj. I examined with a good deal of care the appearance of one of the fields about two miles north from Bangsi. The whole space there, between the Rapti and Ghaghar, is a level, destitute of trees, deeply covered with water for about two months in the year, and has every appearance of having been at different times swept away, and replaced by the action of the rivers. The soil is light, and filled with fibrous roots, as usual in such lands. The soda effloresces on a considerable surface towards the Ghaghar, and on a place that is very low, being partly in an old channel, some of which even in January contain pools of stagnant water. The surface on which the efflorescence takes place, is very sandy. In this I dug a well, and found about one cubit of this sandy soil. Then about four cubits of a brownish earth, containing more clay. Then $1\frac{1}{2}$ cubit of a yellow sandy slime, in which the water rose. It was clear, and had not a saline taste; but a slight effervescence might be perceived on adding a mineral acid, and the effervescence became strong, when the water was reduced by boiling. The brown earth also effervesces slightly.

Except what is mixed with the nitre formed in villages, no culinary salt is known to be produced in the earth of this district, nor does it contain any of the Khari, or sulphate of soda. In Pali, indeed, there are some places which are said to produce a saline earth, which cattle lick, and this may either be on account of culinary or purging salts; but the earth is called

Reher, the name given to that containing soda. Owing to a very heavy rain, that lasted while I was in that division, this saline efflorescence could not be seen. The nitre effloresces only in villages. It is alleged, that when the soil is of a nature that parts quickly with water (Bangri), the saline efflorescence produces $\frac{1}{4}$ more salt, than when it has been scraped from a soil that is retentive of moisture (Bhat), and that the salt procured from the former is cleaner.

On the banks of the larger rivers the concretions of calcareous Tufa, called here Gunti, are abundant, not only in detached nodules, but in a kind of rocks, or thick crusts, that in some places run under water far below the lowest ebb in the dry season. The air is not therefore so necessary to its formation as I thought, when I wrote the account of Shahabad; but I have not yet found reason to alter my opinion of this concretion being formed on soils that have been moved by a river. The calcareous tufa is sometimes burnt for lime.

The springs of water are in as little request as those in Puraniya, although there is a very fine one at the source of the lesser Gandaki; but excellent well water is every where procurable; nor are the wells in general deep. They are in general deepest near great rivers; but even there never exceed 30 cubits, and at a distance from rivers from 8 to 12 cubits is the most usual depth near the middle parts of the district, towards the west they are in most places from 20 to 25 cubits. It is alleged, that near the Gandaki the wells are shallower than at some distance from its bank, they being from 8 to 10 cubits near the river, and at a distance from 14 to 20 cubits deep. Those near the Gandaki are supposed to receive their supply of water from thence, as those who drink of their water, although apparently good, are subject to the swelling of the throat, which its water very evidently communicates. The water of the wells at a little distance farther from the river, produces no such effect.

Some few wells are of the saline nature called Khara, mentioned in the accounts of the districts formerly surveyed; but this kind of water is not near so common as in Behar, nor have any containing culinary salt been discovered. Such wells of Khara water as exist, are chiefly near the Ghaghra.

The water is found often in sand, and often also in clay, nor does there seem on that account to be any difference in

its quality, which, when the well is in repair, is clear and palatable, even although found in black clay. Where the water is found in sand, unless the well is lined, it is very soon choked. Potters' rings are not here in use for this purpose ; but near the forests many wells are lined with circles of wood, laid one above the other. Most wells are, however, lined with brick, laid upon a flooring of plank, which supports the foundation, and prevents the sand from rising. The tree chosen is the Jamun, which, under water, is found very durable. A good well of this nature, about 27 feet deep, costs 50 rupees at the capital, and about 40 in country places : but many rich men, from ostentation, expend from 200 or 300. Such wells are rather wider, but perhaps not better ; and by far the greater part of the money is wasted on the religious ceremony of purification ; even in the cheapest, somewhat is always lost in this idle manner.

In some places, as Parraona, it is observed, that where the soil is retentive of moisture, the wells are not so deep as where it dries quickly, although in both cases the water may be found in similar strata. Whether or not this circumstance is general, I have not learned ; nor do I know the nature of the connexion ; whether the depth at which the water is found is to be attributed to the nature of the superincumbent soil, or whether the nature of this arises from the depth of the subjacent water. The water in digging wells seldom rises with great violence ; and when it does so, it is where it is found in a stiff deep clay.

CHAPTER VI.

STATE OF AGRICULTURE, DOMESTIC ANIMALS, FENCES, RENT, &c.

In this district 2,982 square miles are occupied by fields, gardens, plantations and houses. In the Appendix is given an estimate of the quantity and value of the produce of the occupied lands. The enormous extent of useless orchards, the produce of which is not saleable, when included in the average valuation of each bigah, reduces the apparent produce of cultivation far below the actual rate, and I have therefore given another calculation confined entirely to the value of what is actually cultivated with the plough and hoe. In these tables I have followed exactly as in Shahabad, what was stated by the farmers, although there is reason to believe, that on the whole they diminished the produce still more than that of Shahabad was lessened by the accounts of its cultivators. Such of the crops indeed, as I saw, appeared to me uncommonly good.

Various articles cultivated.—Very little land indeed in this district, produces a second crop sown without cultivation among the stubble or growing corn, unless Arahar be reckoned of this nature; but much more land than in Shahabad, and perhaps one-eighth of the whole produces annually two crops, each preceded by regular cultivation. As in Shahabad this is generally the highest land adjacent to the villages. The quantity sown on slimy banks without previous cultivation is very trifling, and the articles sown are pease, mustard, and the carminative seed called Ajoyain. This land is near the mouth of the Rapti.

Culmiferous Plants.—Although in some parts a little rice only is grown, yet on the whole it is the most considerable crop; and where it is reared, the situation is so favourable as in Bengal, that it requires no artificial irrigation. The larger share of the rice is here freed from the husk without boiling, although a good deal is assisted by this operation. Wheat is a most important crop, and in many divisions ex-

ceeds the quantity of rice. No wheat is sown in drills, although the whole is not watered. Wheat straw is reckoned a better food for cattle than that of rice; but it is usually mixed with the straw of barley, and of the pulse called Chana, which probably improve its quality. In some parts the people are persuaded, that wheat should be reaped only in the morning, otherwise the grain will not keep. Wheat and barley intermixed are in pretty common use. A good deal of the wheat is sown intermixed with seeds yielding oil, but the two crops are always reaped apart. Some part of the barley is sown intermixed with pease (*Pisum sativum*). They are also parched without being ground, to form what is called Chabena. A species of *Paspalum* called Kodo, Maruya (*Eleusine corocanus*), maize, janera and millet are much cultivated.

Leguminous Crops.—The *Cytisus Caian* called Arahar; the *Cicer arietinum* (Rehila or Chana); the Urid or Mas; Masur or the (*Errum lens*); the *Phascolus aconitifolius*, called here Bhringgi or Mothi; the pea (*Pisum*); the *Phaseolus Mungo*; the *Dolichos*; and the *Lathirus sativus*, are the principal leguminous plants cultivated.

Various farinaceous herbs neither culmiferous nor leguminous.—There is a species of *Amaranthus*, which produces a farinaceous grain used in diet; it is called here Anardana, and may perhaps be the plant which Willdenow calls *Amaranthus hypochondriacus*, although it differs in some respects from the description given in the *Species Plantarum*. It is of two varieties, one entirely of a blood-red colour, the other very pale green, called white by the natives. This I have seen cultivated by some of the hill tribes in the south of India (Mysore Journey, vol. 2, p. 247), and I am told, that it is much cultivated on the mountains towards Thibet. In this district it is always sown intermixed with Urid, and its bright colours joined to the dark green of that plant, render the crop highly ornamental. The seed is reckoned very pure, and proper food for holy men, and holy days; but it is used chiefly on the latter, when it is parched, and eaten with sour curds and the extract of sugar-cane, when these can be procured; but many use it without addition. The seed alone is of use.

Plants producing oil.—There is a species of *Raphanus*, and a species of *Sinapis* or perhaps rather *Brassica*; the Tisi or *Linum usitatissimum*; a species of *Eruca*; the *Sesamum*

called Carelu by Reede; the Rai or *Sinapi Amboynicum*; Ricinus; a species of Buphthalmum; these are all the kinds of grain cultivated in this district.

The whole grain is trodden out by oxen, and the straw managed as in Shahabad. No grain is preserved in pits. The poor preserve theirs in clay vessels, and the rich in granaries: 3,905 bigahs of land are employed in kitchen gardens, and 2,240 bigahs in the fields are cultivated with vegetables of various sorts, that are used for the pot. This in proportion to the number of people is less than the garden ground even in Shahabad. The rents on gardens are always higher than on fields; but not so high as even in the country parts of Behar. Many of the huts are covered with climbing plants, partly cucurbitaceous, partly leguminous, but the former are by far the most common, and perhaps three-fourths of the roofs are not thus employed, while scarcely any are reared on arbours adjacent to the huts, or on the fences which surround the yard.

Plants used as a warm seasoning.—The scitamineous plants form here the most important article of cultivation. A large quantity of turmeric is reared in separate fields. There are some small fields of ginger, and a sufficient quantity is reared in gardens for using fresh. The succulent vegetable raised in greatest quantity is the species of Luffa, which Rumph calls Petola. It is here called Nenuya, and is the plant which is here commonly reared on the roofs of huts.

The Europeans have tolerable kitchen gardens, but many of the fruits, which the country is capable of producing, and which grow at other stations, have hitherto been neglected, such as the orange, plum, pear, leichee, lauquat, and avocado pear. I saw no pine-apples, nor figs; and grapes are not plenty. If such be the case with the gardens of Europeans, the wretched state of those belonging to natives may be readily guessed, especially as almost all the men of property are Hindus, who in this part of refinement are exceedingly backward. They have not even water melons, and the common melon is scarcely known.

The natives have bestowed a little more attention on flower gardens, and about Gorukhpoor and Nawabgunj they have a good many, while a few are scattered through the district, but I saw none neatly kept. The natives in their gardens

rear very few medicinal plants. The Changdsar or *Lepidium sativum*, is however reared, as is also the Bayada or *Zinziber Zerumbet*. The Ol or *Arum mucronatum* of the Ecyelopédie, so common in Bengal as an esculent vegetable, is here reared only as a medicine, and is planted along with the Bayada in corners of gardens. The expressed juice of both is given to children. The most common officinal herb, however, that is reared in gardens, is the species of *Chichoreum* called Kasni, of which the seed is in considerable demand. Some of it is reared in the fields.

Plants cultivated for thread and ropes.—The *Hibiscus cannabinus* is cultivated to the greatest extent; it is always intermixed with the *Cytisus Cajah*, and forms the ropes most commonly used for agricultural purposes. Cotton is cultivated to some extent but adequate to supply only a small part of the demand, and reared with much less care than in Shahabad. There are two kinds, the Jethwa and Kukti. The former is by far the most common, and is probably the same with the Baresha of Shahabad; that is, it is sown along with the crops which grow in the rainy season; but for this reason I had no opportunity of examining it. In quality it does not differ from the common kinds imported from the west of India, which so far indeed as I observed on the upper parts of the Ganges, and on the Yamuna, are sown at the same season. The Kukti is the kind which produces a wool coloured-like nankeen cloth, and an account has already been given of it, when treating of Puraniya.

Plants cultivated for their saccharine juice.—Besides the Khajur palm, and the Mahuya tree, the only article of this kind is the sugar-cane which occupies about 4,800 bigahs. There are four kinds, Reongra, Mango, Sarotiya and Baruka, all of which are reared in Shahabad. All are fit for yielding extract. The cultivation is managed as in that district, but most of the extract is of the thin kind preserved in pots.

Plants used for chewing and smoking.—Tobacco and betle leaf are the chief. In the government of the Moslems the poppy was also cultivated, but the continuance of this cultivation was found inconvenient, so soon as the country came under the Company's government, and has been prohibited. I saw none, and believe that none is smuggled, although the people complain of the prohibition.

The tobacco on the whole is not adequate to supply the demand; for, although some is sent to the mountains, a greater quantity comes from Saran. The plant is however uncommonly suited for a country, of which so much is waste; because the deer and other wild animals do not touch it; and because the heaps of dung collected, where the cattle sleep in the wilds, may be applied to manure ground for this plant, which with this management grows most luxuriantly, giving annually two cuttings.

Manures.—The people here very much neglect every kind of manure except artificial irrigation, in bestowing which, where necessary, they are tolerably diligent, the poor men of high caste, who form the greater part of the farmers, being willing to undergo this labour. They will not however hire themselves out to work for their neighbours; but many of them usually unite to carry on the labour in common, especially, when the implement is the basket (Borda or Dauri) swung by ropes, which is indeed the most common, as it is that employed, wherever the field is watered from rivers, canals, tanks, or marshes; and three or four sets of workmen one above the other are often required to bring the water to the level of the fields. On some occasions, I have been assured, that no less than 10 stages are used; but all above four are uncommon. Two baskets wrought by four men are always employed at each stage, the one basket being placed behind the other. This seems an awkward manner of working, but it saves trouble in forming the stages, very little more room being required for the two baskets, than would be necessary for one. Whether or not this saving counterbalances the awkwardness in working, I cannot pretend to say. The estimates, which I received on this subject differ very much. The stages vary from $2\frac{1}{2}$ to 3 cubits, or from $3\frac{3}{4}$ to $4\frac{1}{2}$ feet, in perpendicular height. Where two stages are employed, it was in some places stated, that no less than 16 men attended to work in turns, and watered daily about 46900 square feet; but this is where the men are uncommonly lazy. Ten men are the common allowance, and according to various degrees of activity were stated in different places to water daily 32400, 41600, or 52700 square feet. Where there are three stages, and where the indolence of the gentry prevails, 22 men water daily about 40,000 square feet; and in other places 18 men were stated to water, 52700 or 61200.

14 men are however the common allowance, and, according to various degrees of activity water 25300, 35000, or 41600 square feet. Four stages may be wrought by 18 men, who are stated to water 28100 square feet. Water raised in this manner may be conveyed to fields half a mile from the place, where it is raised.

Very little is here watered from wells by means of the leathern bag raised by cattle working on an inclined plain. The bucket raised by a lever (Dhengkikar) in most parts is used almost only in kitchen gardens. In Sanichara Mahuyadabar and Vazirgunj however many fields are watered by this machine, which is there more common than the basket; although 10 men, it is admitted, can only water with the lever one-third part of what they could do with the basket; but then they raise the water double the height. What the quantity raised however by the same number of men would be were the heights equal, I cannot say, and the basket cannot be used in wells, and some parts have no other supply of water. The trough in form of a canoe, here called Don, is used occasionally, where the water, especially in marshes, is near the surface; but even there the basket is more commonly preferred. I have however had no very satisfactory means of ascertaining which method is the most economical, because the don is seldom used, where there are two stages, and I procured no estimates of the quantity of land which a given number of men can water with the basket, where one stage alone is used. It was stated to me in Bangsi, that two dons wrought by six men could water daily one half more land than 12 men working two sets of baskets can do, the elevation in both cases being the same, that is about $8\frac{1}{2}$ feet perpendicular. This shows such an immense superiority in favour of the don, as to excite doubts concerning the accuracy of the statement, for not above 60 dons are employed in the whole of that extensive division. It is true, that a don costs about eight times as much as a pair of baskets, but such a trifle could be no object when put in competition with the saving of so much labour.

The natives have formed no reservoirs, such as are used in Behar and Shahabad, the rains being more copious and regular; nor have they been so diligent in forming canals; although these have not been altogether neglected. I do not think,

owing to the climate, that any inconvenience is felt from the want of the reservoirs; but greater pains bestowed on the canals would be of the utmost importance; and, next to an increase of labourers and stock, would be the greatest improvement of which the country will admit. The tanks are small and not numerous.

In the north and eastern parts of the district, the want of manure renders it necessary to have recourse to fallowing, and in many places one-half of the farm is in grass, and the other in cultivation. In other parts a smaller proportion of fallow is sufficient. The pasture on fallow is of admirable use in the rainy season; but, during the dry weather affords very little resource for the cattle; and on the whole I believe, that the practice of fallows, if more generally diffused, would be highly advantageous, wherever the land cannot be flooded. It is true, that under this manner of cultivation the general produce of the country would be lessened, and of course the number of inhabitants would be smaller; but, what appears to me of much more importance, the people thus maintained would be less necessitous; for I think, there can be no doubt that the lands restored to vigour by a fallow, would be more productive with the same labour, than those which are exhausted by perpetual crops. The following statements will show the nature of this operation: First, 100 bigahs of land annually under crop at 5 *mans* of grain a year will produce 500 *mans*, able to feed 50 people, and the cultivation will require six ploughmen with their families, amounting to 24 persons, leaving two-fifths of the population for other purposes. Second, 100 bigahs, half in cultivation at 6 *mans* of grain will produce 300 *mans*, capable of feeding 30 people, and will require three ploughmen with their families, amounting to 12 people, leaving one-half of the population for other purposes. But, besides the comforts, which a larger proportion of disposable persons would procure, there is here left one-half of the land for feeding cattle, the whole produce of which is applicable to the comforts of the population in the second case, while in the first case, the population is totally destitute of such resource.

DOMESTIC ANIMALS.—A good many of the horses are employed in carrying fire-wood and salt; and a few in the carriage of grain and cut grass. All the large horses are im-

ported, except those bred by the judge, who has a large establishment of brood mares, from which, I presume, he derives no great advantage, nor have his horses nor those of other gentlemen been included in the tables. The ponies seem no better than in Behar, although the water of the Teri near Nawabgunj is said to be peculiarly favourable for this animal, and although it is alleged, that ponies of a better breed than common are reared on its banks. Asses are employed by washermen to carry clothes to and from the water, and to bring home the soda or potashes used in washing. They are as wretched as in any of the districts hitherto surveyed. The cattle of the cow kind are fully as good as those of Behar. For numbers see Appendix.

Goats in general are of the long legged kind, but inferior both in size and beauty to those from the banks of the Yamuna, or from the south of India. They breed once in nine months. The sheep are of the same kind that is usual in Behar. The owners allege, that they breed once only in two years. Swine are exceedingly numerous and wretched. Those entered in the Appendix are breeding females.

FENCES.—A few gardens are fenced with quickset hedges. The number of ditches is in general very small, and in most parts of the district this kind of fence is chiefly employed to secure new plantations of mango trees, the grand object of the natives' care, although totally useless, or sugar cane, the most valuable crop that is reared. Near the Ghaghra ditches round villages are pretty common, and the mound is usually planted with a row of reeds, which conceal the space within from view. The roads leading immediately into the villages are usually fenced with dry thorns, to keep off the cattle going out to pasture, and returning home.

FARMS.—No people, except some artificers and traders, pay a ground rent for their houses; and many of the artificers even are exempted, partly from their belonging to the manorial establishment, and partly from their renting lands for cultivation. Nor, except the Mahuya trees on one estate, do plantations pay anything. The rents arise almost entirely therefore from the arable lands, and until the English government the occupancy of these, even as tenants at will, was entirely confined to the Ashraf or gentry. This restraint was removed as soon as Mr. Rutledge took possession, and many

people of low rank flocked into the country from that of the Nawab Vazir partly on this account, and partly because the rents were very much lowered. This emigration continued active, until the zemindars of the Nawab adopted the policy of the English, since which it has nearly, if not entirely, ceased. The competition for tenants among the landlords induced them also to grant leases to many of the lower orders, a circumstance which has borne hard on the gentry, and occasions many complaints on their part, for they now cannot procure a sufficient number of people to cultivate their farms; and for those which are still procurable they must pay very high wages.

The Ashraf still, however, farm the greatest proportion of the lands, and are always one way or other favoured by paying a lower rate of rent. They also enjoy the advantage of large herds of cattle, nor do any of the lower tribes presume to find fault with the trespasses which these herds commit; for they still look up with awe to the persons of rank, who until of late held great discretionary power over the lower classes. Very few of the Ashraf either plough, sow, or reap, but the greater part by far weed and water; and as the difficulty of procuring workmen must still increase, there is little doubt, that the number of the gentry must either be very much reduced, or that they must betake themselves to the plough, as both Brahmans and Rajputs have done in the west.

The second class of farmers, consisting of traders, is exactly on the same footing as in Behar. The observations made in the account of that district on the third class of tenants, or artificers, are also applicable to this district. The farmers of the fourth class, whose proper duty it is to plough, are here called Grihasthas or inhabitants, the very mention of ploughing being considered discreditable and shocking. The number of slaves among them is quite inconsiderable; and such, as are to be found, have almost entirely been introduced into great families as dowries with their wives, when they honoured the people of the east by marrying their daughters. Since the English government this class of farmers has greatly improved its condition, indeed it could not before have been said to exist, almost the whole having been servants. Now many have farms. and

few will condescend to work for mere wages, most of the people, who are hired in that manner, coming from other districts, while the labourers of this district are usually paid for ploughing, sowing, and reaping, by a share of the crop. Very few indeed have, however, obtained a stock sufficient to trade, and almost all the farmers, who trade in grain, belong to the gentry. There are here, properly speaking, no under-tenants. Many indeed make their bargain with the Mahato, or chief man of the village, who contracts for the whole; but he is to be considered entirely on a footing with the farmers of rents (Izarahdar, Mostazir) of other districts.

In this district at present the greater part of the rent is paid in money, although in some places much is still paid by a division of the crop. During the Nawab's government the latter manner of payment was by far the most common, owing to the encouragement given to the gentry, who are always desirous of this kind of settlement, which favours their indolence. Since the change they evidently become more diligent in watering their fields, although the very low rate, at which the best lands are now let, has abated considerably the general industry of the country. Formerly it was only a few fields near the villages, that were let for a money rent; but this was very high. Now the larger share in many parts is let in this manner; but the rents of the whole, owing to the great extent of waste land and the small number of people, have been reduced to a mere trifle. This cause, during the government of the Nawab, was not allowed to operate, the people on each property being held in a great measure as *ascripti glebæ*. Perhaps no law existed to this effect, but it was not usual for one landlord to take away his neighbour's tenants; and whoever did so, would have been liable to reproaches, which would generally have occasioned the displeasure of the Governor. Where the rent is paid by a share of the crop in this district, the share, which the master receives is generally smaller than that taken in Behar, and is often only $\frac{1}{4}$ after deducting ploughing, sowing, reaping, and some smaller charges allowed for the manorial establishment. The system of advances has not been pushed to so considerable an extent as usual.

The arrears due by the tenantry, except where the estate is under the management of the officers of revenue, are very

trifling. No attempt has been made to regulate the size of farms, and few or none except poor tradesmen, who have been lately permitted to rent lands, have less stock, than suffices for one ploughgate. The number of large tenants, who have 10 ploughs or upwards, is very inconsiderable.

The tenants very seldom procure advances from the landlord. The gentry are somewhat favoured in the rate of rent, as I have above mentioned; but in general no such inequalities prevail as in Puraniya, and on the whole, except in the favour shown to the gentry, the assessment is made as equable as the landlords can; but the state of the country does not admit of their following their inclination. There is so much waste land, and so many landlords wish to introduce new settlers, that these will consent to give little or no rent, and, on the smallest increase being demanded, however able the farm might be to pay it, they remove to another place, and generally change every two or three years. This is very far from being advantageous to even the tenants who thus change. Knowing, that they are likely to remove, they never think of rendering their situation comfortable, the hovels, therefore, which they inhabit, are to the last degree wretched, and they indulge in indolence and incurring debt, being prepared for elopement, whenever their credit terminates. The old tenants who have more comfortable abodes, to which they are attached as their birth places, are somewhat more at the mercy of their landlords, and pay a higher rent, although the fear of their throwing up their lands, and becoming vagrants, has enabled them to reduce the rent much below what it was in the Nawab's government. A greater stimulus however to industry, a character to support, and habits of fixed residence, render this class much more comfortable than the new tenants; although, all being gentry, they are naturally little suited for the pursuits of agriculture, at least as farmers.

It might be expected from many of the above mentioned circumstances, that I should have heard few or no complaints of illegal exactions being made by the landlords; but although the complaints were by no means so numerous as in Bengal, this was by no means the case, owing to the footing on which the landlords here have been placed. As they have only been secured in their estates for short periods of three or four years, they are exactly on the same footing

with those who in the districts hitherto surveyed farm the rents. Their object is to make as much as they can during the period of their agreement, and the state of their lands at the end of that time is of no consequence, as their new agreement must be made relative entirely to that state, without retrospect to former assessments. That under such circumstances the country is not in a worse state, is highly creditable to the landlords, especially to many of the higher families, who seem to me to retain a kindness for their tenants truly praise worthy. The old tenants mutually view their landlord with respectful attachment; and, so far as there was any hope of success, would willingly shed their blood in his cause; but as the superiority of military discipline has rendered their assistance of less importance, this tie is gradually losing its influence. Still, however, it has a great weight, and new men, who have purchased estates, have often found it impracticable to take possession, or at least to realise the rents; and disputed boundaries, owing to the tediousness of the law to which the natives are not yet reconciled, are still often the occasion of broils ending in bloodshed.

The duration of leases has generally been equal to that of the settlement made by the collector with the Zamindar, that is for never more than four years, a term too short for any good tenant, were there the least danger of his being turned away. In some parts the tenants will not now take leases for more than one year; because, the rate having been gradually lowering, they expect every year to obtain a deduction. The tenants on the whole are certainly more independent than in any part of the country that I have yet surveyed, owing partly to their tenure being in general of a good nature; but still more to the abundance of waste land, and facility of leaving any master that uses them ill. The lowness of rent, however, has been a check to improvement, and it is in general admitted, that, since the rents have been lowered, the fields have become less productive, owing no doubt to less care being bestowed on their cultivation. But even the facility of finding a new settlement, when discontented, has not altogether saved the tenantry from arbitrary exactions, or from what is more ruinous, the vexations of the

law held over their heads by litigious men, who farmed the rents, and were no way interested in their condition.

I am thoroughly persuaded, that one of the most practicable means of securing the tenants and other inhabitants from oppression is to re-establish in each Mauza the office of hereditary chief. This person should be considered, as he was under every well-regulated native government, as the agent and protector of the other inhabitants, who from ignorance or timidity are seldom able to protect themselves. Although, therefore, the office should be hereditary, in order to render it respectable, yet in all cases the representations of the people should be carefully consulted, and whatever person the majority of them chooses from the hereditary family should enjoy the office. Should even the people have no confidence in any individual of the family, on a representation of the majority, some stranger should be appointed to hold the office, until a person of the family arose, who enjoyed the good opinion of his neighbours. All payments to landlords, whether of free or assessed lands, should be made through these (hereditary) chiefs, who on a reasonable commission are usually willing to account for the whole rent, and with such management all the tenants of a Mauza are usually willing to be mutual security for each other. By this means the most oppressive system of collecting rents by low ignorant messengers (Mohazil Peyadah) might be altogether avoided, nor could any doubts arise, whether or not the rents had been actually paid. In this district, at every renewal of the settlement, there can be no doubt of the indisputable right of government to restore the village establishment to this footing. Even in Bengal, where a perpetual settlement exists, I have no doubt of the right of government to interfere; for such an officer, I think was actually established in every Mauza, when the settlement was made, and most ample allowance was deducted for his charge. If, therefore, from the negligence of the officers employed, the landlords have been permitted to render these chiefs of Mauzas their mere creatures, and the tools of their illegal exactions instead of the protectors of the poor and ignorant, I cannot think that such an abuse ought to be allowed to continue in perpetuity.

The landlord of course should have a right to complain, and to have any man removed, who failed in his collections; but he neither should have the power of removal at discretion, nor even the recommendation of the successor. His security for the management of the estate must depend on the clerk (Patuyari) of the Mauza, and on the application of the law for the recovery of arrears, and on this point the law is abundantly speedy. Even the clerk, whose office is generally, and always should be hereditary in a similar manner with that of the chief of the Mauza, should not be entirely at the will of the landlord, although he no doubt should have the power of selection; but he should not be at liberty to dismiss any occupant without assigning reasons sufficient to satisfy the collector, that he has just cause of complaint. For, if the clerk is at the mercy of the landlord, the collector has no means of judging concerning the value of the lands; and even where the settlement is perpetual, his having such a knowledge is absolutely necessary to secure the revenue on a division of the estate.

In native governments the hereditary chiefs and clerks of Mauzas are entrusted with considerable powers in supporting the police and administration of justice, and with the utmost benefit to the country. Although, however, the want of such an authority in the Company's government is severely felt, I doubt much of the expediency, under existing circumstances, of requiring their assistance in either way, especially in the support of the police. The vexation to which every one of them would be exposed, by hanging on about the court on complaints laid against them by the sharks of the law, would deter from accepting the office any man who was not resolved to pay his way, and of course to repay himself by oppressive means. Perhaps, however, they might be permitted with the assistance of a jury (Panchuyit) to decide petty differences arising among the people of their own Mauza, provided it should be clearly understood, that the officers of government should in no manner interfere, except to enforce the decisions of the jury.

Although the important offices of hereditary chief and clerk have been in general abandoned to the discretion of the persons considered as owners of the land, and, although these persons have totally destroyed the rights of these useful

officers, and rendered them their mere tools, some other parts of the mauza establishment remains unaltered. The carpenter and blacksmith everywhere, and in most parts the priests of the local deities and spirits, a weigher, a barber, and tanner, receive certain allowances for their support. The reason of their not having been disturbed, seems to have been, that they could not be converted into tools of fraud or oppression. By the caprice of owners, accidents, and other circumstances, the extent of mauzas has been rendered totally uncertain. Some are entirely waste, others contain an enormous multitude, and many are scattered about intermixed with others; but, if an attempt is to be made of restoring to the inhabitants these beneficial communities, such divisions should be totally disregarded, and a new arrangement, after a careful examination on the spot, should be formed, making each mauza to contain from two to three thousand inhabitants, and rounding as much as possible their boundaries. It might be afterwards left to the magistrates, when by floods or other accidents the greater part of a mauza was destroyed, to annex the remainder to some adjacent community; or, when by lands deposited or improved a great augmentation of inhabitants had taken place, to subdivide the community; but in no case should divisions or alienations of property be allowed to operate in the arrangement.

In carrying into execution the new arrangement of mauzas, another grand source of oppression to the farmer, the uncertainty of claims on his purse, might in my opinion be much remedied. The officer employed should carefully examine the lands. Such as would appear to be waste, or held at will, or by a lease for a term of years, should be carefully separated from those which either by custom or lease are held in perpetuity, at certain rates. The former should be fully confirmed to the landlord, to dispose of in whatever manner he thought fit, subject, however, to all leases granted on them becoming void by a sale of land for arrears of revenue. This kind of tenure, I have no doubt, being by far the most advantageous both to the community at large, and to the farmers themselves, should be extended wherever there does not exist clear proof of the tenant having a right in perpetuity at certain rates. The prejudice in favour of the latter tenure among the tenantry would render it highly unjust to deprive them of it,

wherever they have a fair proof of its existence, and it should be therefore fully confirmed to them by a decision of the officer employed, and the terms should be fully described, not only in a special lease granted to each man, but in an account to be recorded both in the book of the village clerk, and in the collector's office, so that when lost in one, it might be restored from the other. Although the smallest force should not be used, I would however recommend, that the officer employed in the settlement, should endeavour to persuade master and tenant in all such cases, to determine what the one would be willing to receive as his due, and what the other would be willing to give, so as to avoid indeterminate claims. Where both parties could be brought to agree, which I am persuaded would in most cases be easily accomplished, the amount should be valued in grain, at the market price, and the tenant should take a lease in perpetuity, agreeing to pay annually a certain quantity of grain, commutable at the average price of the ten preceding years, ascertained as the *Fiars* are in Scotland. The whole lands of this nature, as well as those exempted from assessment, should be carefully measured, and the measure recorded at the expense of the tenant, who could perfectly afford this charge, in consideration of the security which his property would thereafter enjoy. The very ill-defined nature of property in this district, and the difficulty of procuring any decision on the subject, may be estimated from the state of the lands in the town of Gorukhpoor, which will be mentioned when I come to treat of particular estates.

Such a survey and settlement would, it is evident; require much time and expense; and the operation would require to be conducted by upright, active, and intelligent persons. An union of such qualities cannot be expected in every collector, nor do I think that the person employed should be distracted with any other care. I confess also, that governors are unavoidably very subject to be deceived in men's characters, and in selecting a number sufficient to carry on the work quickly, many ill-qualified persons would no doubt be employed, and do much harm; but every governor, after some residence, might ascertain a few men properly endowed, for there are many such, nor is it at all necessary that the plan should be carried into execution everywhere at once. With respect to the serious article of expense, I have no doubt that

in such an investigation, much land now held without legal title, would be discovered, and brought to account; and that its revenue would do far more than defray the expense. The persons employed ought of course to be gentlemen in the civil service, vested with high powers, and responsible only to the principal officers of government; but their responsibility should be great, and the magistrates and collectors should be held bound to forward all complaints, and to prosecute for such complaints as appeared to them well founded.

The labourer is here better paid than in any of the districts hitherto surveyed. This is no doubt owing to the competition among the gentry, who have great difficulty in hiring workmen, they themselves being unable to plough. There is not here such an extraordinary allowance for harvest, nor can the women earn so much by gleaning, but the women of the low tribes have ample employment in weeding, transplanting, and reaping pulse and oilseeds, and make a good deal, fully at least as much as in Behar.

People who live entirely as day labourers, are very few in number; but some poor artists, and the second class of ploughmen, occasionally hire themselves in this manner, and are in such request, that their wages are as much higher in proportion as those of the regular servants are. None of them, so far as I heard, are paid in advance. Taking hire for harvest is not considered discreditable, except among the gentry. The most common day labourer that can be procured to weed and transplant, are women, and boys too young for holding the plough, and these at Parraona earn daily 3 sers (of 96 p.w.) of grain. The custom of two or three farmers uniting to work on each other's fields in company, and in turns, is not common, except in watering, but is occasionally practised even in ploughing. There are few slaves employed.

Estates in general.—In this district the extent of land exempted from paying revenue is generally admitted to be enormous, probably much more than even in Behar. I am not in possession of what is stated in the public records; but it is generally believed that these are very imperfect, and that they contain only a very small proportion of what is actually held. Of this a remarkable example was brought to light in the course of a litigation, during the time I was in the district. A religious mendicant had procured a grant of less than 300

bigahs, and on examination it was estimated that under this pretence he held what was supposed would measure nine or ten thousand. It must be observed, that it is very often not only the inclination, but the interest of the Zemindars, or acknowledged proprietors of the land, to encourage such defalcations. Many of the lands are held by those who have spiritual authority over the Zemindars, and to favour their claims is a religious duty, to which the natives are generally very much inclined, the more especially as it is attended with little or no loss. The person allowed to usurp part of the Zemindary lands secures the owner during the currency of his agreement with the public; and, when that expires, whatever has been thus alienated, cannot be brought to proof without an examination of the extent actually held, which has been never attempted. Even when the revenue of the estate at a new settlement is farmed to a new man, he naturally takes the estate as it remains, and, confirming the usurpation, frames his offer in proportion to what remains; for he not only would incur the odium of seizing on lands enjoyed by men respected from their religion or rank; but his conscience in general would be alarmed. There is even reason to think, that in some cases the usurpations have been encouraged by the owners with a view of procuring part back by a nominal sale, so soon as the property had been consolidated by possession in trust. But farther, other parts of these lands have been granted to the Zemindars, or their kinsmen, for a support, and it is natural for them to take as much as possible, the whole of what can be thus secured being clear gain.

Besides these usurpations, which are no doubt illegal, and might be resumed, whenever government thinks the measure expedient, there is great reason to suspect, that many of the deeds by which the lands are held, are mere forgeries, made out by clerks in the office of revenue at Lakhnau after the cession of the district to the English, when it was found that attention was paid to such tenures. Why the records of the district were not demanded, when the territory was ceded, I cannot conceive; for, although by the system adopted in Bengal, the records have become of less importance, it could scarcely have escaped the knowledge of any intelligent revenue officer, that in a Muhammedan government the possession of the records is indispensably necessary in realizing the reve-

nue. By this omission, everything was left to the discretion of the Pergunah registers (Kanungoes), men not only rather corrupt, but strongly influenced by religious scruples to favor pretenders enjoying a character of sanctity, as was the case with the greater part of the claimants. The opinion that such fraudulent deeds were frequently used, is very prevalent.

The Rajas seem originally to have managed their whole estates by letting each Mauza or Deha to a Britiha or Sikmi, who brought inhabitants, received a handsome commission, and accounted to the Raja for the balance. His office was hereditary in the manner usual in India, that is to say, the ablest man belonging to it was chosen as the agent and representative of the people; but he was held bound to support his kinsmen, more however by a sense of propriety, than by any other bond. The people however, would have become clamorous, had he neglected this duty, and unless in peculiar circumstances their opinion would have produced his dismissal. In case of the Raja being dissatisfied with the conduct of a Britiha, he appointed a Mahato to perform the duties, and usually let the Mauza to this person for a short term of years at a fixed rent. In this district the term Jethraiyat is never given to the hereditary chiefs of villages, but is given to every tenant of consequence. Since the dissolution however of the regular Mauza establishment these often assist their poor and ignorant neighbours in adjusting their accounts. The cultivators who rented lands, and cultivated them with their own stock and servants, do not seem ever to have had a hereditary right to the land, and were removable at the will of the Raja, except when they had leases, which were always very short; but they were all gentry, ready when well used, to draw their sword in their master's defence, and were therefore perfectly secure from oppression from their master at least, his authority depending entirely on their attachment. The power of the Rajas was gradually undermined by several circumstances. First, they assigned large parts of their estates in appanage to younger branches of their families, and as rewards to trusty servants; and, although these and their descendants in general continued attached to their chief, this did not always happen, and generally their services required management; so that, although seldom refused, it was often given with delay, and want of zeal. Secondly, large portions

were assigned for the support of religious and learned men, totally incapable of defending the Rajas authority. Finally, the Rajas incurred debts, and had no means of paying them, but by alienating their lands; either altogether, or in mortgage, always however retaining to themselves the settlement of the revenue with the government, and the power of levying this from all the proprietors in the lordship (Raj), generally in fair enough proportions; but in India no payment is made without a part sticking to every hand through which it passes. As the power of the Rajas sunk, that of the governors (Amels) rose, and the vassals and under tenants were stirred up as much as possible to disobedience, so that the Amels had occasionally power to make settlements directly with these lower persons, and at any rate to compel the Rajas to more regular payments. It is alleged, that at one time they realized a revenue of 8,000,000 rupees; but I have heard no authority except a vague report for so enormous a revenue, which would imply a very general and careful cultivation, of which I see no traces. It is indeed said, that during the government of Suja ud Doulah, the district was in a much better state than at present, and that the rents having been farmed to a Colonel Hannay, that gentleman took such violent measures in the collection, as to depopulate the country, and I certainly perceive many traces of cultivation, where now there are wastes and woods.

I have above said, that I see no traces of a cultivation adequate to produce a revenue of 8,000,000 rupees, although many parts are no doubt waste, and covered with forests, which retain evident traces of former cultivation. Yet I suspect, that the country on the whole for many centuries, has never been so well occupied as at present, and never paid so large a revenue. The forests, which formerly were plantations seem to me owing to the frequent changes of different Rajas habitations, for every man round his house planted thickets of mangos and bamboos, that in a great measure secured him from Muhammedan troops; and, when forced by surprise, or more commonly by treachery, from one den, he or his heir retired to another. In the continual feuds also large tracts were often sacked, and the inhabitants driven to other quarters, from whence they did not return, until perhaps their new abode underwent a similar fate. Such an

accident has now befallen the frontier towards Butaul, where in the whole division of Dhuliyabhandar only two families and the police officers remain. The customs and privileges of the high castes, who would neither plough, nor suffer any man who would perform that labour, to rent land is indeed incompatible with a high degree of cultivation, and alone, without any other cause, would have reduced the country to a low cbb; but that existed in full force from before the time of Akbur, until the English took possession. If ever the country was in a better state it was before the rules of purity were established, and there are manifest traces to show, that during the government of the Tharus the people must have enjoyed a very flourishing state. The great number of large brick buildings, which the country then contained, shew it to have been in a state very much superior to anything now known in India.

During the latter part of the Muhammedan government, the governors (Amel) usually farmed the revenues from the Vazir, and on their arrival made a settlement for the time, which they were to remain in power. In this there was seldom much difficulty, because neither party had the smallest intention of performing any part of the agreement. The object of the governor was under pretence of the settlement to inveigle the Rajas and other landholders into his power, and then to squeeze them; while the object of such of the Rajas as attended was to procure the assistance of the governor against some neighbour, who was their enemy. Although many of the Rajas and other notables would not attend, they never failed to send agents with every profession of obedience, and to make the settlement. It generally however, in the course of a few years happened so, that the whole was either duped into a reliance on the promises of the governor, or by the assistance of some enemy compelled to a compromise; so that one way or other it ended in their being squeezed; but there was always some moderation shown in the demands, nor was any attempt made to deprive the chief of his dignity and power, except occasionally, when some violent chief was compelled to restore a property, which he had seized from an ally of the governor. The actual amount of the revenue was therefore quite unconnected with the settlement; and it is alleged, that some governors were unable to collect as much

as they paid to the Nawab. This however, I presume, was a very unusual case; and it seems to have been more common for them to accumulate a great deal, of which on their return to Lakhnau they were usually again squeezed.

When the country was ceded to the English, Major Rutledge, appointed to the management, acted with great vigour and prudence. He instantly, while the known power of our discipline gave him authority, dismantled every stronghold, and thus established the uncontrollable authority of the law, which gave a protection to the lower orders before unknown, and brought new settlers from all quarters. His claims at first were very moderate, and the principal error committed was in making the settlement for too short a period. I do not however know, that this was his fault; but a settlement for less than ten years is quite inconsistent with improvement.

On the whole I must say, that the proprietors in this district appear to me to have been hardly treated. Wherever the country is fully occupied, such as is the case on the right of the Ghaghra, I would recommend a perpetual settlement on the footing of Bengal, Behar, and Benares; but made with less precipitancy, and after a careful examination of assets, with proper precautions for securing an equality of assessment, and with a careful investigation of the rights to free lands. I would besides most earnestly recommend, that the settlement should be made, not in money, but in grain, under the regulations which I have already proposed to be used in letting lands to the cultivator.

With respect to the part of the district, which I have this year surveyed, a very different management would be required. Any tax, which the district could afford to pay in the present extent of cultivation, would be no stimulus to exertion, and a great part of the country would continue waste, as has happened in Bhagulpoor. Even the present system is better, although I suspect much, that on the whole the cultivation has become stationary, if not retrograde. I would therefore propose, that the whole should be made what is here called Khas, or as is said in the south of India, that the Raiyatwar system should be adopted, or in other words, that the officers of government should let the whole to the cultivators, receive the rents, and divide the amount,

after deducting the revenue, among the different claimants. This of course is totally different from what Lord Teignmouth calls Khas management, which was merely farming out the rents of the estates in small portions, as is done now in fact in larger. The system I propose, requires the re-establishment of the full community of each Mauza; besides the usual tradesmen, and religious establishment fixed for each Mauza by ancient custom, it requires the hereditary chief chosen by the farmers, the accountant appointed by the collector, and the watchman by the police. In this district there is fortunately no occasion for having recourse to the method of letting by rates and measurements, the grand source of oppression and fraud. The cultivators claim no right, except that of making the best bargain that they can, and of enjoying their land for a term of years without any other demand but what has been agreed. It may be supposed, that there would be no adequate check to prevent the frauds of the hereditary chief of the Mauza, or Brittiya as he is here called; but I do not think so. Frequent and unexpected visits to different villages by the collector, with the power of examining the records and tenants, and a similar right to all concerned in a share of the profits, seem to me a check likely to prevent great abuses, as the chief of each Mauza and accountant would have at stake a valuable hereditary office, liable to be forfeited in case of fraud being discovered. Their frauds also would be of a nature very difficult of concealment from every neighbour; nor can it be supposed, that any man should be without an enemy in his vicinity, ready to procure revenge by acting as an informer.

Intermediate officers between the chiefs of villages and the collector will no doubt be necessary, and the proper regulation of these is one of the most difficult matters in Indian finance. In the circumstances of this district, in my opinion, they should be appointed by the different landholders belonging to the division under their charge, and wherever it was possible from their own number; and great advantage would result if the office was rendered hereditary, subject to the same restrictions as the chiefs of Mauzas. The person holding it ought to be considered as the proper guardian of the landlord's rights, to see that their lands are let to the best possible advantage, and that each man received his

share after deducting the revenue, which he will forward to the collector.

In order to be a check on these agents, general registrars (Kanungoes) must be employed; but I doubt very much of the propriety of having one for each Pergunah or estate, as is at present the case. After much conversation with them I am persuaded, that few or none of them know any thing of the real state of the land, or of the amount of cultivation and produce, the proper foundation of all revenue operations. So far as I know, they are mere penmen, who sit constantly in their own house, and know as little of agriculture, as if they had passed their days in St. Paul's Church-yard. They are indeed perfectly acquainted with the chicane used in making up accounts; and, when they choose, can throw much light on that subject, and sometimes have been cajoled, and oftener terrified into disclosures of great use to the gentlemen employed as collectors. Much oftener, however, they have been leagued against not only the collectors, but against such owners as do not secure their favour by corruption. At present they have constant opportunities of conversing and arranging their reports with the accountants of villages, and of thus rendering these suitable to their purposes. I would propose, therefore, that the whole Kapungoes should be confined to the office of the collector, who after signing the reports forwarded to him by the clerks of Mauzas, should deliver them to the registrars to be arranged, and condensed into whatever forms may be found expedient, and these should be transmitted by the collector to the persons, for whose purpose they may be intended. A very little attention on the part of the collector would render all attempts at fraud too dangerous to be attempted.

I have considered it as necessary, that every estate free or assessed should be put under the same management, because the conduct of the owners of free estates has proved very distressing to the owners of the assessed, and because their tenants have a right to protection. So soon as all restraint was removed by the English, the owners of free estates seduced away the tenants on the assessed by giving them land at a low rate, and thus compelled the owners of the assessed estates to lower their rents; and similar attempts to inveigle away the tenants of each other among the owners of assessed

estates contributed to the same end, that is to a great reduction of the rent. This again induced many people to come from the Vazir's country; until his Zemindars followed the same example. This has so far produced a good effect, as it has rendered oppression less common. It has, however, not only diminished industry among the tenants, and introduced a set of wretched vagrants; but has been very distressing to the owners of the land. When many new tenants have settled on an estate, a considerable rise of assessment has usually been expected; but there is every reason to believe, that in many cases the actual rent of the estate has been diminished, even where the extent of cultivation has increased a half.

The plan, which I have thus proposed, I consider as a mere experiment; for it must be confessed, that many difficulties attend the Raiyatwar system, and in particular it would seem to require the collectors being always persons of more abilities, industry and honour, than it is reasonable to expect should generally pervade any class of men. I do not therefore propose, even should the plan be found to answer, that it should be permanently continued; but that, as soon as the district should be brought into tolerable order, a settlement in perpetuity should be made. I am indeed persuaded that no state of any extent, without suffering the most enormous frauds, can levy the whole rents of the land, it being absolutely impossible to prevent many parts from falling under the management of unfit persons. It may, however, be easy enough to find a few persons capable of managing a portion to very great advantage. I propose the northern part of the district of Gorukhpoor for the experiment, because in its present state the revenue is so trifling, that if the experiment fails, the loss would be of small importance; while the extent is so great, that should the experiment succeed, the advantage will be very high. But farther, should it succeed, many parts of the plan thus ascertained practicable, might be applied to every part of India, such for instance as the re-establishment of the small communities for the protection of the poor, which have been recommended. In case of success, we might also have a means of making a perpetual settlement on a plan, which would obviate the grand and formidable objection to that salutary measure, wherever it has not taken place.

The objection is, that when the settlement is fixed in perpetuity, no rise of revenue can be made in case of the depreciation of money. By fixing the assessment in grain this may no doubt be in some measure obviated; but some considerable difficulties attend that plan, and a percentage laid on the actual revenue, considering the inequality of the present rate, would be highly unjust. If the plan of management, which I have proposed for Gorukhpoor, should succeed, as I expect it would, there would be an ample revenue and an ample provision for the owners of the land, which should be perfectly equalized by being made a commission on the net proceeds, as high as the exigencies of the state will permit.

The management of estates differs a good deal in different cases. Where there is no hereditary chief (Brittiya) of a Mauza, the owner sometimes places it under the management of a temporary officer, named Mahato, Katkinadar, Thikadar, or Mokuddum; and even does so when the hereditary chief cannot be trusted. In most cases both Brittiyas and Mahatos may be considered as mere farmers of the rents, and contract at every new settlement to pay a certain sum to the owner, and let the lands as they please. In such cases the Brittiya, whose village is given to a Mahato, receives from $\frac{1}{4}$ to $\frac{1}{10}$ of the gross rental, a very heavy charge. In other cases again the lands are managed by both Brittiya and Mahato in what is called the Khas or Kangcha manner, that is, these persons let the lands, and account to the proprietor for the proceeds, deducting their commission, so that if a Mahato is employed, where a Brittiya retains his right, a double commission must be paid, and the commission of the Mahato is generally as high as that of the Brittiya. In some vicinities the only persons considered as Mahatos are those who farm the rents; when these are collected on commission by a person appointed by the owner, he is there called Jeth Raiyat: but in most places the term Mahato is given to both descriptions of persons, and Jeth Raiyat is a title given to every wealthy or intelligent farmer, as I have formerly mentioned. In many places however, especially where the estates are small, there is neither Brittiya nor Mahato, although I have no doubt that originally each mauza had its Brittiya; but many have been allowed to be unjustly deprived of their rights, and others have removed the burthen of vassalage by having become the

immediate vassals of the government, having settled directly with the Collectors for their respective villages, thus depriving their former lord of his undoubted right. Indeed it may be in general observed, that whatever persons have not been entered in the Collector's books as proprietors, or have not been appropriated to the service of the magistrate, have been left entirely to the discretion of the person acknowledged as the proprietor, who has been allowed to dispose in whatever manner he pleased of all the offices on his estate, although there can be no doubt of these offices having been hereditary.

Wherever the old establishments of the mauzas have been dissolved, the money is collected from the tenants, and bargains made by a clerk or accomptant (Patuyari), one of whom often serves for many villages. In some places each owner appoints whomsoever he pleases as his clerk (Patuyari); in others the clerk is held as an agent of the register (Kanungoe), and cannot be removed without an order from the Collector; and finally in some places there are two sets of clerks; some who actually manage the affairs of the owners, and settle with their tenants, and others who make up the kind of statements furnished to government, which, as far as I can learn, have in general no sort of connection with the real state of the country, but are fabricated to answer the views of the register (Kanungoe). Whatever clerk actually manages the estate, he is always paid by the tenant, usually receiving a commission of $\frac{1}{2}$ ana on the rupee, but the rate varies in different places, and is often fixed on the plough. Where the estate is too large for the management of the owner and the clerk, a Gomastah assists the master in settling the clerk's accounts, and in letting the lands; but it is only on a very few estates that there is a Dewan, or that multitude of sharks usual in Bengal.

In some places there are officers called Chaudhuris, who seem to have been intended to prevent disputes about boundaries, with which they were supposed to be acquainted. How far they may be able to determine disputes between poor neighbours I do not exactly know; but it is notorious, that the owners of large estates, who have disputes, that is every one in the district, pay no attention to these officers. As their office is hereditary, it cannot however be done away

without a full remuneration, or an act of injustice, such as has been too often permitted to take place with respect to those who held such offices, and many of the Chaudhuris, it is alleged, have been stript of their lands and other perquisites.

There should be a watchman in every inhabited mauza, and he is allowed two bigahs usually of a very large size and free of rent; but he is considered as entirely at the disposal of the magistrate, which seems to be an innovation; for, although in all native governments the watchman is bound to inform the magistrate of irregularities, he is also held bound to act as a messenger for the owner. In many cases, it must be observed, one messenger now serves for several mauzas, receiving two bigahs for each, which seems to leave much room for peculation in the native sherif or Nazir of the magistrate's court. The considerable landlords are now under the necessity of hiring messengers (Peyadahs), the commencement of a great evil; for, although they as yet only call the tenantry when wanted, and do not collect the rent as usual in Bengal; yet they are paid for every message by the person to whom they are sent. The excuse for this is, that no one here is willing to pay anything without force. Besides these officers of use to the owner, each mauza retains its old establishment of tradesmen and priests, on both of which much less innovation has been attempted than on the more important offices of hereditary chief, accountant, and watchman.

The term zemindar is seldom used by the natives of this district. The chiefs, who originally held the whole, are called Rajas; and all the other assessed proprietors, originally their vassals, are called Numberdars (Lambadars) from their names in the Collector's books having been entered and numbered in a roll. The owners of free estates are called Mafidars.

CHAPTER VII.

STATE OF ARTS AND COMMERCE. MANUFACTURES, PRICES OF ARTICLES, ETC.

FINE ARTS.—In the account of the topography and condition of the people, all that I have to offer on the state of architecture, ancient and modern, has been anticipated. Sculpture is on a footing still more deplorable than in Shahabad, and no one in the district is capable of making even a Lingga. In this district the miserable figures, that on certain occasions are daubed on the walls of houses, are most usually drawn by the women. The dipping the hand in white wash, and stamping a mud wall with the open palm, is considered as a very decent ornament for the house of a person of high rank, and easy circumstances; and, in comparison of the cakes of cow-dung, that more usually occupy such situations, must be admitted as a great improvement.

Women of all ranks sing at marriages, and other festivals; but they never play on any musical instrument, nor sing either for their own amusement, or for that of others. Men of gravity and learning will not sing; but men of all castes, who are rich and luxurious, both play and sing, and both men and women sing on the Holi. No person of character, either male or female, dances. The principal bawlers of hymns in this district are the different castes, who carry the palanquin, the potmakers, and ditchers (Beldars) who sing the divine loves of Rama; and the washermen, who have hymns peculiar to themselves. Among the Moslems the venders of tobacco, fish, and vegetables, are the most noisy, and the weavers are mute, which is rather an unusual circumstance in this profession.

COMMON ARTS.—The washermen have more employment from the natives than in the last districts surveyed, as most of the people wear bleached linen, although they are not at much pains to have it clean, but the cloth for export gives very little employment to this class of men. Those who extract palm wine have either so little skill or encouragement,

that, except in one shop in the capital, kept up, I believe, to supply the Europeans with a ferment for baking bread, none is retailed but during one or two months, when the palms bleed most copiously. The carpenters, who do not work in iron, make coarse household furniture, doors, windows, carts, and other implements of agriculture, and shoes. A few at Gorukhpoor make palanquins, chests, and boxes, and in this town the usual wages of carpenters are from 3 to 4 anas a day, or probably 6 rupees a month, allowing for holydays, &c. Many are employed by timber merchants in squaring logs, and a good many are employed in building boats. This is chiefly carried on upon the banks of the Rapti below the town of Gorukhpoor. The agent of a merchant, who had been employed to build two boats of 1000 *mans* burthen each, gave the following estimate for each.

To 107 logs of Sakhuya timber sawed, at 4 rs., 428 rs ; to 12½ *mans* (667 lbs.) of iron work, 100 rs. ; to ropes and bamboos, 25 rs. ; to five carpenters by contract, 45 rs. ; to food for the carpenters for six months, 48 rs. ; to a present given to the carpenters at launching, 5 rs.—Total 651 rs.

With the agent's expenses, however, and other contingencies, such as the roof, oars, &c. each would cost 700 rs., when fit for the voyage. All the large boats here, called Dhama, are clinker built, very nearly after the fashion of the Patna Patailis, that is to say are sharp at both ends,† and have a flat floor, consisting of two rows of planks, the outer transverse and the inner longitudinal. The small boats used for transporting timber are built on canoes, the sides of which are raised with two or three rows of planks, and those of the Gandaki especially, are very good and safe conveyances ; but few or none are constructed in this district. They are called Kachhila or Malna, and good ones measure 28 cubits long, 6 wide, and 4 deep. Annually, according to the demand, there are built from 200 to 400 boats, mostly Dhamas, for the various towns in the province of Benares.

The Kaseras of this district are considered different from the Thatheras, although both work in brass and bell-metal ; but the former chiefly make or repair vessels, and the latter are employed in making ornaments ; but the distinction is not strictly observed. Plates or other shallow vessels are fashioned by the hammer, but deep vessels must be cast, and are smoothed with the file. The Kaseras of Gorukh-

poor, Parraona, and Bakhira, make many new vessels, and the workmen of Gorukhpoor are reckoned better than common. At Bakhira they make chiefly plates and cups of bell-metal. Six men are usually employed together, and in three months make 3 *mans* (96 p. w. a ser) of vessels valued at 240 rs. This requires $97\frac{1}{2}$ sers of copper, value 155 rs. $6\frac{1}{4}$ anas; $22\frac{1}{2}$ sers of tin value 25 rs. 5 anas, and charcoal $4\frac{1}{2}$ rs. Profit, 55 rs. $12\frac{3}{4}$ anas, so that deducting a trifle for shop utensils, &c. they only clear a little more than 3 rs. a month for each man.

A Thathera at the same place in each month makes 10 sers of brass ornaments. The value $21\frac{1}{4}$ rs. He requires $7\frac{1}{2}$ sers of copper worth 11 rs. 15 anas, $3\frac{1}{2}$ sers of zinc (Dasta) worth 3 rs. 15 anas, and 8 anas worth of charcoal. His profit is therefore 4 rs. 14 anas. It was, however, generally admitted, that the Kaseras are more easy in their circumstances than the Thatheras; and those who gave the above statement must have underrated their gains, probably by underrating the quantity of work which they perform. The Thatheras of Bhagulpoor are celebrated for the skill, with which they prepare certain vessels of bell-metal for drinking water, and which admit a polish like silver. They would not give an account of their process. The ser used in the above accounts being 96 paysas is nearly $2\frac{44}{100}$ lbs. avoirdupoise.

Manufacture of thread, strings, tape, cloth, &c.—The greater part of the cotton spun here is imported, after the seeds have been removed; and the whole is beaten and cleaned by the Dhuniyas, before the women who spin commence their operations. Much cotton wool is also fitted by the Dhuniyas for stuffing quilts and pillows. In a few large places the Dhuniyas purchase the cotton as imported, and retail it, when cleaned, to those who want it for use; but in general the good women purchase this material in a rough state, and hire the Dhuniya to beat it with his bow. The tribe has multiplied beyond its resources in the proper line, and some of the Dhuniyas have become weavers. I have endeavoured, by the same means as in Behar to form an estimate of the quantity of cotton thread spun, and the result is, that about 175,600 women spin about 1,106,250 rupees worth of thread, and require cotton wool to the value by retail price of 645,554 rs. The average therefore of one woman's spinning

is little more than $6\frac{1}{4}$ rs. a year, of which the cotton costing about $3\frac{1}{8}$ rs., the average profit is $2\frac{1}{8}$ rs., from which must be deducted the expence of beating, which may reduce the profit to $2\frac{1}{8}$ rs. Most of the cotton being imported free from seed, this will make so little addition to the spinner's profit, that it may be altogether neglected. I do not think that this estimate is materially erroneous, although it is liable to the same objections with that procured in Shahabad, that is the quantity of cotton wool, said to be grown and imported, falls a half short of what such a number of women at this rate would require, and the quantity of thread stated to be required for the weavers does not much exceed one-third of what so many women would spin. This being the case, I have no occasion to repeat what I have said on the similar circumstances in the account of Shahabad. I may add as a corroboration of the opinion, which rejects the statements of the weavers and cotton merchants, both here and in Shahabad, that, unless the number of spinners were as great as I suppose, there would be no employment for the great number of Dhuniyas or cotton cleaners, nor would it be easy to explain how the numbers stated can procure a subsistence by cleaning a smaller quantity of cotton than I suppose to be required. The Dhuniyas here live much like weavers, that is rather poorly; but it cannot be supposed, that each family on an average spends less than 36 rs. a year, or in all 55,296 rs., what I have allowed amounts to 55,800 rs. They make indeed somewhat by beating the cotton used for stuffing quilts; but this will do no more than compensate for the cotton reared in the district, which is usually cleaned by those who spin it.

The weavers in this district are entirely employed in the manufacture of white cotton cloth, mostly very coarse, of the kinds called Gaji and Garha. It was stated, that the total number of families of weavers amounts to 5,145 having 6,114 looms, and that 5,434 of these weave cloth to the value of 522,840 rupees, and require thread to the value of 395,531 rs. According to this each loom makes cloth to the value of about 96 rs. 5 anas 5 pice, requiring thread to the value of 72 rs. 12 anas 7 pice, and leaving a profit for each loom of 23 rs. 8 anas 10 pice. No person here will admit, that a weaver's family can be supported on so small a sum; and,

although the weavers contend that they make up the difference by farming part of the year, and such may be the case with a few; yet it cannot possibly be the case with many, because the whole weavers in the district would at this rate only make cloth to the annual value in even numbers of 588,316 rs., and would only require thread to the value of 445,000 rs.; I have however stated, that the thread spun amounts to 1,106,250 rs., and a trifle (200 rs.) is stated to be imported, so that allowing 6,450 rs. worth to be applied to other purposes, 1,100,000 rs. worth will remain for the loom. This, according to the weaver's account, would make cloth to the value of 1,454,000 rs., which is too little for the use of the country. The clothing of the people cannot be estimated at less than 1,900,000 rs. a year, and it is stated that only about 1,55,500 rs. worth are imported, while 35,000 are exported, and there is reason to think, that this estimate is very much underrated, and that more than double this quantity is sent to Nepal alone. The balance, with what is above supposed to be woven, will only amount to 1,574,500, less by 325,500 than what I suppose necessary for the consumption. It is very probable, that the merchants concealed their dealings to this extent; but as we cannot suppose that the weavers support a family upon 24 rs. a year, so it cannot be supposed that 6,114 looms could weave coarse cloth to the value of 1,574,500 rs. a year, we may therefore safely conclude, 1st, that the merchants both in cotton, wool, and cloth conceal much of their dealings; 2ndly, that the weavers conceal much of their profit, which cannot be less than 36 rs. a year from each loom, allowing even some profit from the fields; and 3rdly, that the landlords conceal many of their weavers, from whom, according to old and general custom, they levy a tax, under the name of ground-rent, for their houses, that is not carried to account in the revenue. The Company for some years made a little cloth in this part of the district, but this has been discontinued. A great deal of the cloth is woven by the weavers on account of the good women, who give the thread, and pay the weaver by the piece. At Nawabgunj it was stated, that the usual hire was 6 anas for a piece of coarse cloth, 24 cubits long and $1\frac{1}{2}$ broad, containing 600 threads in the warp. A man, according to his own statement, weaves from five to six pieces a month.

At Nawabgunj three families of Kundigars are employed to smooth cloth with the beetle, an instrument which nowhere in India that I have yet seen, has been superseded by the mangle. The Kundigars are chiefly employed by the chintz makers.

The Chhipigar or chintz makers are confined to Nawabgunj, and its immediate vicinity. In all there are 32 houses, and I understood that in none there were less than three men employed, but I could not learn the total number. It was stated that three men, on an average, usually make 100 pieces in a month. The pieces are 10 cubits long and $1\frac{1}{2}$ broad, and the 100 pieces are worth $118\frac{1}{2}$ rs. The cloth costs $74\frac{1}{8}$ rs., the bleaching 1 r., dyes 15 rs., three mens' labour $6\frac{1}{2}$ r., pots 3 anas, leaving a profit to the master of $21\frac{1}{2}$ r.; but in fact the labourers are generally persons of his own family. In general the manufacturers receive advances from the merchant; but sometimes they work on their own account, and stand the chance of a market. A considerable part of the chintz is exported, and composes most of the cloth that is sent out of the district. Allowing on an average each house to have two sets of workmen of three each, which I think is probable, they will make annually 68,800 pieces worth 74,575 rs.

Only one man (Newarba) makes tape as the sole profession by which he lives; but this commodity is made by several taylors. The blanket weavers, as none are exported, and a few even imported, are pretty numerous, amounting to 451 houses, in which there probably are 800 men. They all keep sheep. The blankets are usually 5 cubits long and $2\frac{1}{4}$ cubits wide, and such are worth a rupee. Each requires $2\frac{1}{8}$ sers of wool, or about 6 lbs., which is valued at 13 anas, but in fact it is not often sold.

The Patwas, who knit strings, are similar to those of Shahabad. They dye the silk yellow with the Sinduri by the following process. Take $\frac{1}{4}$ ser of carbonate of potash or soda, dissolve it in 2 sers of water, and in the solution boil $\frac{1}{4}$ ser of the sinduri from 48 minutes to an hour. Then dip the silk in the decoction. The colour is permanent. Seventeen houses of sugar boilers have about 24 boilers. At Parraona I procured the following estimate for one boiler.

Produce—50 *mans* (98 p. w. à ser), or 498 + lb. of first quality, 350 rs.;

50 do. of second quality, 312 rs. 8 anas; 225 do. of Kangcha Sira or molasses, 150 rs.; 100 do. of Paka Sira or treacle, 66 rs. 10 anas; 425 *mans* = 3341 + lb.; 879 rs. 2 anas.

Expense—450 *mans* of Rab Gur or thin extract of sugar cane, 675 rs.; Fire-wood, 20 rs.; Pots, 9 rs.; Cloth for strainers, 5 rs.; Three labourers for eight months, 88 rs.; Milk, 4 rs.; Ox hire for bringing home the material, 6 rs.; Water plants, 4 rs.; Iron boiler lasts 4½ years, 6 rs.; 817 rs. 4 anas.

Some of the sugar is exported, some sold to petty traders (Beparis), who carry it to different market places. They work from about the middle of January until the middle of November, that is, they begin so soon as new extract can be had, and work so long as what they have been able to secure will last, nor do they consider the season as of any consequence.

Manufacture of Salts.—Those who make nitre employ 231 furnaces. Each, I am told by the Company's native agent at Parraona, delivers from 6 to 15 *mans* (96 p. w. a ser, the *man* therefore 97½ + lbs.) of crude nitre. The average is about 12 *mans*, for which the workmen receive 15 rs. Of course they smuggle some, and sell a good deal of a base culinary salt, which remains in the ley, after it has been evaporated and cooled three times to extract the nitre. The nitre of the first evaporation is called Ras; of the second, Kahi; of the third, Lahi, and the saline matter procured by the fourth, is called Jirathi, which sells at 1 ana a ser, or 2½ rs. a *man*, just twice the sum, which the Company allows for the nitre. The making this therefore is the chief object with the workmen. The produce of the three first boilings called Abi, is mixed and sold to the Company for refining. The old earth, from which in former years the nitre has been extracted is always kept, and a portion of it mixed with what is brought from the villages, before the saline matter is separated by lixiviation. The Company has a house for refining at Parraona, and another at Nawabgunj, last year the former sent 1,500 *mans* of refined or crystallized (Kulmi) nitre to the factory, which required 3,000 *mans* of the Abi, procured from this district. Unless the number of boilers has been underrated, each gives the Company 19 *mans* in place of 12, as the agent alleges; but he knew very well what each gave, nor was there on his part the smallest reason for concealment. The number of boilers may therefore be taken at one-half at least more than was reported to me, and entered in the table. A private

merchant had a factory at the same town; and, when the monopoly took place, had a large stock on hand. The Company offered him the same price, that theirs made by the commercial resident's cost; but this was a fair offer, as the Company's authority and monopoly enables the resident to purchase cheaper than an individual can. The agent in Nawabgunj says that he employs 35 boilers, each of which for seven months in the year, gives him three or four *mans* (of the same weight as in Parraona) of crude nitre, or about 24 *mans* in the season. Of course these do not smuggle anything but the culinary salt; of which the agent has no charge. But instead of 35 boilers in his vicinity, I heard of 74 of whom 39 are of course smugglers. Taking all these circumstances into consideration, the 231 boilers, at 24 *mans* each, will give of crude nitre (Abi) 5,544 *mans*, which will give of common marketable nitre (Kulmi) 2,772 *mans*, which cost here about 3 rs. each.

COMMERCE.—The amount of the exports and imports, as taken from the report of the traders in each division, is given in the Appendix, I consider this as of no better authority than the table of the account of Behar;* but, viewing it in the same light I shall proceed to make remarks on each article.

All the kinds of grain imported come chiefly from the territories seized on the plains by the people of Gorkha, and the adjacent parts of the territory belonging to the Nawab Vazir; but some also comes from the district of Saran. Some of them are exported to the part of the district beyond the Ghaghra, and still more to the city of Fyzabad, including Ayodhya; but a considerable quantity is sent to Patna, Benares, Merzapoor, and other towns on the banks of the Ganges. I have no means of ascertaining the quantity better than the reports stated in the tables. The oil is sent to Saran.

The sugar, fine (Chini) and coarse (Shukkur), that is imported, comes chiefly from the part of the district on the right of the Ghaghra, but some also from Sarun. That exported goes chiefly to Patna; but a good deal also is sent to the dominions of Gorkha. The extract of sugar-cane comes

* See Vol. I. Appendix.

from the same parts as the sugar, and some is exported in the same manner, but some goes to Merzapoor, or the towns in the vicinity, where the sugar is made. The treacle and molasses imported, come from the same places with the sugar. None is mentioned in the exports, but there is reason to think that the manufacturers at Parraona send some of the latter especially to Merzapoor.

The tobacco, both in leaf and prepared, comes mostly from Saran and Tirahut, but a little of the latter comes from the part of the district, that has not been surveyed. The turmeric comes from Saran, and is sent to Ayodhya, Benares, and the vicinity of these cities; and a little is sent back to another part of Saran. The amount of the indigo, I take from the quantity of plant said to be reared; 16,000 bundles of $4\frac{1}{2}$ cubits, equal to 20,200 of Puraniya, at 257 for each *man*, will give a little more than 78 *mans*, which at 140 rs. amounts to 10,920 rs.

Timber is here a trade of considerable importance, and I have been kindly favoured by Mr. Fraser, surgeon at Gorukhpoor, with an estimate of the extent of the trade during the last year (1813), while several natives furnished me with estimates of the expense, which attends the various operations undertaken by the timber merchant, who fells, squares, and exports the timber.

The Sakhuya or Sal of Calcutta is the timber of by far the greatest importance. I shall here confine myself to what is cut in this district, as it stood at least in 1813; for part of the forests has been since usurped by the government of Gorkha. The following may be taken as the quantity exported in the year 1813: 5,000 full grown straight Sal timbers from the vicinity of Gorukhpoor, not squared (*gol*), at from 90 to 1000 rs. a score, 23,750 rs.; 20,000 small but full grown trees, not squared (*ekla*), from the same vicinity, at from 45 to 50 rs. a score, 47,500 rs.; 21,000 of the same kind, but smaller (*Bareri*), at from 30 to 35 rs. a score, 34,125 rs.; 12,000 of the same kind, but only two-thirds grown (*Gurba*), at from 55 to 60 rs. a score, 34,125 rs.; 1,000 of the same kind one-third grown (*Balla*), at 40 rs. a score, 2,000 rs.; squared beams from the vicinity of the hills (*Chaukar*), at from 26 to 30 rs. each, 224,000 rs.; 2,000 crooked timbers for ship building (*Terhiya*), at from 8 to 16 rs. each, 240,000 rs.; —Total, 605,500 rupees.

The round logs are chiefly exported by native merchants, and sold at Patna; and the above-mentioned prices are what the timber sells for at this city, and has been stated to the credit of this district, although a good deal of the boat hire, and some of the labourers hire returns to other places. I could not however, ascertain the proportion. The rounded

timbers, except the kind called Balla, are I am told, from 15 to 21 feet long, and from 12 to 14 finger breadths in diameter at the smaller end. They are cleared from top, branches and bark. The Ballas are from 15 to 22½ feet long, and from 8 to 10 finger breadths in diameter. Two of the Bhars or other woodmen usually work together, cutting and making ready four of the larger kind, and 6 or 8 of the Ballas daily. Each of the larger logs pays 1 ana for the woodmens' labour, and 4 anas to the proprietor or renter of the forest. The smaller ones pay from ½ to ¾ ana to the woodman, and 2 anas to the proprietor.

When a merchant wishes to enter on this trade, he makes advances of from 50 to 800 rs. at a time, to petty dealers called Maldhanis, who are mostly farmers, of all castes high and low; but they have all carts and cattle for carrying the logs, from where they are felled and cleaned by the woodmen to the river, where the Maldhanis deliver the logs to the merchant, and where they are to be embarked. The Maldhani hires carters to load and convey the carts, which he furnishes. The average price of each log, as delivered at the place of embarkation, varying from 12 anas to 3 rs. may be 1 r. of which it is estimated that the woodman receives 1 ana; the carters 4 anas; the proprietor of the forest 4 anas; the forester (Chaudhuri), who has the charge of the trees ½ ana; and there remains 6½ anas to the Maldhani for his trouble and stock. Some of these Maldhanis have no other employment, and work their cattle all the dry season; but the greater part of them, who are farmers, do not commence on the timber until about the middle of December, their cattle until then being at the plough. The merchants send almost all the round timber to Patna, where he disposes of it. He contracts with boatmen for the carriage, and pays 14 anas for each log, which therefore stands him 1 14-16 r. The whole sale price on an average at Patna is about 2 6-16 rs. so that he has rather more than 26 per cent. for commission, insurance and profit.

The crooked timbers and squared beams are chiefly exported and sold at Calcutta, by two Europeans. These gentlemen, in their extensive dealings, have been under the necessity of incurring a considerable expense in boats, carts, and cattle, as they could not trust entirely to such as could be hired. Before they incurred so heavy an expense, it became necessary that they should secure a supply of timber likely to repay them, and support a large establishment. The plan adopted was to take leases of whole forests, which it was hoped would secure the supply they wanted, and prevent disputes. The former view I believe has been accomplished, but the latter has completely failed. The gentlemen thus renting the forests, have of course secured for themselves such timber as they wanted; but they have allowed the native merchants to cut the other kinds, paying the usual duties, as I have above mentioned. Some of the native merchants complain, that in certain circumstances they have suffered inconvenience, and even loss, from this kind of monopoly introduced by the Europeans; yet I do not think that the measure can be considered in any degree unfair, or that it would have been prudent in any one to have formed a large establishment, without having previously secured a supply: and it is owing entirely to the exertions of the Europeans that the ship

timber and large beams have been procured, the native traders never venturing on an outlay of money that would be necessary to bring out such trees. The profits I believe have been pretty considerable. The crooked timbers on an average do not cost more than a rupee at the place of embarkation, and the freight to Calcutta is probably about two and a half rupees, while the timber sells there for twelve rupees; but besides the above-mentioned expenses, the European is subject to an enormous establishment, which the native merchant in a great measure avoids, and his losses by bad debts are much heavier. The squared beams exported by Europeans are from 24 to 45 feet long, and from 6 to 7 hand breadths across. The crooked timbers are from 18 to 21 feet in length, and from 18 to 23 inches in diameter at the root.

Besides this timber, many small trees, partly Sakhuya, but partly also of various other kinds, are felled and exported to the Nawab's territories and the adjacent districts to the south and east, and are used as posts (Khamba) and beams (Dharna) in the huts and small houses of the natives. Some of this kind of timber is also imported from the parts of the Nawab Vazir's dominions that bound this district towards the north-west. The Sisau timbers are cut chiefly by native merchants, and sent to Patna. In the tables it is only valued at 200 rs.; but Mr. Fraser stated 3000 trees, which at Patna bring from 110 to 120 rs. a score, or 17250 rs. Much timber it must be observed, passes along the Ghaghra from the dominions of Gorkha, on the borders of the Company's district of Bareilly, and part of this commerce is carried on by the merchants of Gorukhpoor; but, as it passes merely along the frontier, I shall take no further notice of it.

In the tables, boats are stated to be exported to the value of 2500 rs.; but this, there can be no doubt, is exceedingly underrated. I received information, the accuracy of which I have no reason to doubt, that from 200 to 400 boats were built every year by merchants at a distance, and then loaded and carried away to be employed in different places: 300 boats therefore may be placed to this account. They are from 100 to 2000 *mans* burthen, but by far the greater part carry from 300 to 500 *mans*: 400 *mans* may therefore be taken as the average. The cost of building may be taken at 70 rs. for the 100 *mans*, the value therefore of the whole may be about 84,000 rs., in place of 2500.

Elephants are imported from the dominions of Gorkha, and are sent chiefly to the west. Some, however, are caught in this district; but there are not perhaps more than sufficient to keep up the stock of such as are domesticated. Kine especially oxen, are a much more important article of commerce, almost the whole profit in cattle depending here on breeding. This commerce is, however, on the decline, the extension of

cultivation having prevented many cattle from being exported. They are sent every where to the south of this district, beyond the Ghaghra and Ganges. The buffaloes are mostly young males, sent to the dominions of Gorkha, for slaughter.

Almost the whole Ghiu is made from the milk of buffaloes. That imported, comes from the N.E. part of the Nawab's territory. The exports are to Benares, Patna, Ayodhya, and its vicinity. The goats are males, for sacrifice, sent to the dominions of Gorkha. The fish is dried, either in the sun or smoke, and is sent to the dominions of Nepal. The value is no doubt small, but probably far exceeds that in the table. Almost all the salt is imported from the west of India by the Bangjara merchants, who travel in caravans through the territories of the Nawab Vazir. The remainder is brought either from the last-mentioned country, or comes by water from beyond Allahabad. The quantity imported is probably much more considerable than that stated here, especially as some is probably smuggled into Saran, where sea salt alone can be legally imported. The small export avowed, is to the dominions usurped by the people of Gorkha, and situated on the plains adjacent to this district. The nitre, rated at 4000 rs. in the table, should, of late at least, have been entirely exported by the Company; but, according to the reports of the native agents employed, the actual quantity made is probably 3700 *mans*, of which not above 500 are used in the district, so that the remainder, at 3 r. a *man*, will produce 9600 rs. Of this, what has not been exported by the Company, has probably been smuggled into Nepal.

The copper, copper-vessels, and copper-coin, all come from the dominions of Gorkha, being the produce of the mines of Palpa, Malebum, &c., and the imports probably exceed considerably what is stated in the tables. None of these articles are stated to be exported, but this I know to be erroneous, for some copper is sent to Merzapoor, and everywhere through the Benares district and Shahabad, a great proportion of the copper currency has been coined, or has come from Gorukhpoor, and is called by that name, while in this district the coin of Palpa, or Butaul, is now in general use. A great quantity of the old coin has therefore been gradually exporting, while new money is annually introduced to the value of about

45,000 rs. The vessels of brass and bell-metal are imported from Chhapra, Patna, and other towns in the east. Those exported are partly sent to Chhapra, but chiefly to Ayodhya and its vicinity. The iron comes mostly from Nepal, but a little from Merzapoor. The iron vessels come from Nepal. I suspect that they are much underrated in the tables. The tin, lead, and zinc, come from Merzapoor and Europe, although it is said that in the dominions of Gorkha there are mines of the two latter metals. The ornaments made of the base metals are imported from Ayodhya and Azemgar.

The exports, according to the tables, exceed the imports to an amount more than sufficient to answer the revenue remitted to government, which, from this part of the district, must be very trifling, as the civil and military establishments in this part must nearly take up its whole amount. Both imports and exports are probably diminished in the tables, and perhaps nearly in the same proportion, but the balance of trade in favour of this part of the district will be greater than stated just as I have mentioned to be the case in Shahabad. Much less, however, is spent here by travellers than in Shahabad, nor does this country receive so much in proportion from natives that are absent on service, while a very large sum must be annually carried away by the ploughmen, who come from other districts. There are also two heavy drains on this part of the district. Pilgrims carry away a good deal, and religious mendicants much more, especially the establishments at Ayodhya, which have here large possessions. The external commerce with Nepal might be, and has occasionally been, pretty considerable; but no dependance can be placed on a government so capricious, and so constantly engaged in the enlargement of its dominions, to which every other consideration is sacrificed. The imports from thence consist of copper, wrought, unwrought, and coined, of iron, rice, dry ginger, a sackcloth called bhangra, wax, a woollen cloth called tus, blankets, paper, elephants, borax, cinnaber, drugs of various kinds, as mentioned among the imports, Thibet cows' tails, and some timber, in all amounting to the value of about 200,000 rs. The exports from this are spices, sugar, cotton, and silk cloths, tobacco, buffaloes, goats, fish, a little salt, and the pulse called arahar; in all amounting to the value of about

100,000 rs. The balance of course is paid in money, although it probably falls short of the sum stated, for I suspect, that arms and nitre are smuggled into the country.

Persons by whom Commerce is conducted.—There are no great wholesale merchants who deal in grain, and the goods called Kerana, and most of the grain is purchased by the merchants of other districts, who partly build and load boats on the lower part of the Rapti, or bring boats from a distance to carry away their purchases; and partly attend the market at Nawabgunj. Both these purchase from petty dealers, who are of three kinds, Grihastha-Beparis, Baradladu-Beparis, and Lerhiya-Beparis. The Grihastha-Beparis, however, in some places are called Garla Mahajon, the name given in Shahabad to those who deal on a great scale. Here they are also occasionally called Bariha-Beparis. They trade exactly in the same manner with the Grihastha-Beparis of Shahabad. Their capitals were stated to be from 50 to 2000 rs., and they probably are not so rich as those in Shahabad, still, however, their stock is perhaps greater than was stated. The Baradladu, or Ladnahara-Beparis, like the Ladu Beparis of Shahabad, deal in all the articles called Garla and Kerana, as do also many of the Telis, or oilmen, who keep cattle for trade. These trading carriers are on the same footing as in Shahabad; but have smaller capitals, none being admitted to have more than 500 rs. besides his cattle. *

The Lerhiya-Beparis are all farmers, who have a good stock of cattle, which they occasionally work in the cart, and by this means convey their goods to market. They deal in grain and fire wood, and besides their cattle and carts require a capital of 40 or 50 rupees. The Rakhi Mahajans of Bhagulpoor have capitals of from 20 to 2000 rupees; but two or three houses have 20,000. They deal in Garla, Kerana and cloth. The Kerana Mahajans deal mostly in cloth, brass and bell-metal vessels, iron and spices. I heard no estimate of their capitals.

The cloth merchants or Kapariyas import much more than is exported, but they do not retail, and are mostly strangers. Some of them are itinerants purchasing single pieces from the weavers, and selling by wholesale to shopkeepers or merchants. These export some to Nepal. They have from 100 to 1000 rupees capital. The timber merchants are the

greatest in this district. Two of them are Europeans, and deal to above 20,000 rupees a year each. The natives according to their own account, deal from 500 to 5000 rupees each, but this is much underrated, as the whole amount of their exports exceed 10,000 rupees, and they are only 20 in number. The merchants who deal in firewood, or in firewood and charcoal, might have been considered as a part of the Lerhiya-Beparis, as they deal exactly in the same manner, and have similar capitals. The strangers, who build boats and load them, and also send boats for cargoes, trade largely, exporting most of the grain that is sent from the eastern side of the district, and many of the drugs. I have already mentioned, that the boats built may annually on an average amount to 300, carrying in all about 120,000 *mans*. The boats, that come here for a load, are comparatively small in number, and were stated at about 70 or 80 of about a similar burthen. The grain and other commodities from the western side of the district are chiefly carried by the petty dealers and sold by wholesale, to the merchants of Ayodhya or Fyzabad, on the banks of the Ghaghra.

The Bangjara merchants import almost the whole salt, and carry away turmeric and dry ginger, which they procure from Saran and Nepal, with a little grain from the northern parts of this district. They are persons of all castes, and of both the Muhammedan and Hindu religion, who have many cattle, with which they wander about in camps or caravans, purchasing in one place, and selling in another. They are secretly armed for their defence, and are alleged to plunder, when ever they can do so with impunity. In Indian armies many are employed for bringing supplies, an employment of which they are peculiarly desirous; as by means of the forces, for whom they act, they very often succeed in procuring the supplies without payment. Men, women, and children follow their cattle, and undergo great hardships, nor can any estimate be formed of the capital, which they possess. Until the British government they had constant wars in this district, and several of the Rajas have fallen by their hands; but now they are perfectly quiet, and allege, that the disputes, which arose, proceeded entirely from the rapacity of the chiefs who wished to levy from them more than the customary duties.

These are all the persons who live entirely by wholesale;

but many shopkeepers who retail import their commodities, selling without distinction whatever quantity may be required. I now proceed to treat of those who retail.

As in Shahabad, the persons who retail grain prepared for the cook, are called Baniyas and Khichri Furosh; but they restrict their dealings to eatables more than in Shahabad, although in general they sell tobacco prepared for the pipe, and some retail cotton. Their capitals are from 4 to 1000 rs. Those whose capitals exceed 400 rs. deal also by wholesale, purchasing considerable quantities, and selling the commodities in small lots to people of the same trade, who are poor. In some places these poor Baniyas are called Parchuniyas, but the name is also given to all other petty retailers. All the Buzaz retail cloth in single pieces, but some export a little, and many import on their own account. Their capitals are stated at from 25 to 2000 rs.

The men, who both retail cloth and change money in this district, are said to have capitals of from 50 to 10,000 rs.; but some of the rich ones lend out part of their capital, and only employ a part in trade. All the Pasaris or druggists sell by retail. They have from 4 rs. to 1000 except one man at Gorukhpoor, who has 30,000 rs., and deals extensively in black pepper and drugs from Nepal; but still has a shop for retailing. Besides drugs the Pasaris often sell ghiu, sugar, betle nut, turmeric, ginger, capsicum, oil, and paper.

The cotton merchants, who are richest, generally import on their own account, although some of them purchase cargoes imported by strangers, and they supply the dealers, who are poorer; but all retail. They are alleged to have capitals of from 50 to 2000 rs., but this is probably underrated, as the trade on the whole must be considerable. The Kungjras chiefly retail vegetables and fruit: a few sell also fish. Their capitals in country places are from $\frac{1}{2}$ to 10 rs.; but in Gorukhpoor some have 200 rs. In this district there are a good many Khattiks, but only some of them sell hot seasoning: all sell vegetables, except those of Kesiya, who retail fire-wood. Their capitals are from $\frac{1}{2}$ to 10 rs.

The Nuniha-Beparis, who retail salt, have capitals of from 20 to 200 rs. At the town of Gorukhpoor is a man who purchases old houses, pulls them down, and sells the bricks. He also contracts for making bricks, and employs the work-

men. His capital is trifling, as he never makes bricks without being paid in advance. The Dahariyas are persons (Brahmans, Rajputs and Ahir) who purchase young cattle in this district, and export them to the south, where they retail them to the farmers, as has been mentioned in the account of Shahabad. Those residing in this district have large herds of breeding cows, besides which they lay out in purchases from 100 to 1000 rs. Almost an equal number of strangers come from other districts to purchase cattle; but I did not learn the amount of their dealings. One man purchases elephants, generally from the Raja of Gorkha, and sends them chiefly to Lakhnau for sale. He deals annually in this article to the value of about 8000 rs.; but he deals also to a large extent in copper coin, and drugs, being a wealthy man. Pedlars in this district are called Bhauriyas, and besides the suspicious article of brass vessels, in which they deal in Shahabad, they sell tobacco, sugar, extract of sugarcane, spices, red lead, and salt. They carry their own goods, and sell from door to door. Their capitals are from 1 to 25 rs. The artificers, who retail their wares in the streets or in shops, are as follows. All the persons of these trades, however, do not retail.

Bari; Sinduriyas; Lakharas; Churiharas; Malis; Inkmakers; Atushbaz; Chamars; Sowarwala; Naychahbund; Tambaku Furosh; Distillers; Pasi; Teli; Dahiyars; Kalwai; Bharrbhaj; Daldara; Nanwai; Bukur Kusab; Carpenters; Blacksmiths; Kaseras; Tamberas; Randhaluyas; Potters; and Dhuniyas.

There are here none of the Amdeh-walehs, such as are found in Bengal, and the Barad Sadu Beparis exactly resemble the Sadu Beparis of Shahabad, and on this account have been placed among the wholesale dealers. There are no Dululs, or brokers. The only proper bankers (Kothiwals), reside at Gorukhpoor. One of them, Kanaiya Lal, is the collector's treasurer. He has agents at Calcutta, Benares, and Patna, on whom he will draw; but he is not in the habit of discounting. Although he has regular agents at only the three above mentioned cities, he can draw on Moorshedabad, Lakhnau, and Fyzabad. It is supposed that he has 5000 rs. in circulation. Hari Nayaran also resides, but occasionally goes to Calcutta. His grandfather was very rich; but his son, having had the audacity to lie with a Mogul woman, was very severely

treated by Sujauddoulah. The grandson still, however, has agents at Calcutta, Patna, and Benares, and it is said has 30,000 rs. in circulation. Ram Golam Sahu, of Lakhnau, has an agent at Gorukhpoor, who grants bills on Lakhnau, Fyzabad, and Benares. His capital in circulation here is said to be 10,000 rs. The above mentioned capitals are the amount employed in this district. Each has more employed in other places. Their chief employment is as agents for the Zemin-dars. They import some fine cloth.

In this district no persons are called Aratiyas, but the people called here Mahajans, Sahu, and Bahariyas, live by lending money. One or two men, who are so called, were said to have only 50 rs. capital; but this is highly improbable. Three men are said to have each 100,000 rs., and several have from 16,000 to 50,000; but the greater part are stated to have from 400 to 10,000. They lend chiefly to farmers, to enable them to pay their rent, and to landlords, to enable them to pay the land-tax; but they also deal in cloth, and the metals. Some of them complain much of the change of government; for under the Nawab's administration, they were allowed to seize their debtors, and enforce payment by the lash; but at present, their debtors hold them in contempt, and dispute payments by the tedious processes of the law. The former custom, however agreeable to the merchant, it would be needless to reprobate; but, without a reasonable means of recovering debts, all confidence must be lost, and great difficulties in money transactions of every kind will arise; for the people here are not much disposed to pay their debts on principles of honesty. For instance, an unfortunate merchant told me, that some years ago he came to this district from the Nawab's territory with 100,000 rs. thinking that it would be safer here. He lent it out on mortgage to different owners of land, making it payable some years hence; but as the debtors neither will pay him interest, nor discharge their arrears to government, their estates will be sold before his debt becomes due, and he will probably lose the whole. The Surrafs here are on the same footing as in Behar. None have less than 10 rupees nor more than 1000; but the bankers (Kothiwal) exchange large sums, when such are wanted. I have already mentioned that several people who retail cloth, act also as money changers.

Weekly Markets.—The weekly markets (Hats, or Pethiyas,) and (Gunjs) marts for exportation, are very nearly on the same footing as in Shahabad, only that several of the latter in this district are of considerable importance. The two terms here also are employed in a very arbitrary manner. The trades in towns and several markets, are under the authority of leading men called usually Chaudhuris. The European traveller, and even residents, can procure scarcely any thing except through these people; nor at Gorukhpoor will they supply any one without an order from the chief native officer of police (Kotwal). At that town the office of Chaudhuri for the money changers, retailers of cloth, &c. is hereditary, and is said to be worth 10 r. a month. The others, Chaudhuris are chosen by a Pangchayit, or assembly of the trade, or appointed by the collector, that is, probably by some of his understrappers, who take the authority upon themselves. Some of these Chaudhuris have no avowed emolument; but others have dues established by long custom; for instance, the carpenter has from 2 to 4 anas on each marriage in his trade, the sawyer has two anas on each saw, and the Gullah has a handful of grain from each person who imports that commodity on market days. Some people are now beginning to dispute the payment of these dues, and I doubt much if ever the office of Chaudhuris is applied to any useful purpose, except where the Zemindars collect duties, which in many parts of this district they still do. The duty of the Chaudhuri, however, requires that he should detect false weights, and settle disputes on market days; and I have already had occasion to state, that much advantage would result from having an incorporated magistracy in each town. Perhaps the Chaudhuris are the remains of such which may have existed in Hindu times; but their power is now so limited, that it is chiefly directed to encourage impositions on strangers.

Coins, Weights, and Measures.—Bank notes are not at all in currency, and pay one per cent. discount, even when they can be exchanged, and this can only be effected at Gorukhpoor, and there not without difficulty, although they are a legal tender for revenue, and save all the cavil usually made in paying silver. The treasurer of the collector, being a banker, and great money changer, naturally sets his face against the introduction of this kind of money, which does not

suit his purpose, although the Company gains $4\frac{1}{2}$ per cent. by taking the bank note, as for each sicca rupee in the note the collector only receives it at the rate of one Benares rupee. For what reason I do not know, the commissioners of revenue have ordered the collector not to give cash for bank notes, even at the advantageous rate at which they receive the note in payment of revenue; yet by taking the note they would save the expense of remittance; and so sensible is government of this advantage, that the treasury of Calcutta receives cash, and for every hundred sicca rupees gives orders on the Gorukhpoor treasury for $104\frac{1}{2}$ Lakhnau rupees, equal in value to those of Benares. There is no gold at present in currency, and gold coins nominally valued at 16 rs. usually will exchange for from $16\frac{6}{10}$ rs. to $16\frac{10}{10}$.

The collector receives Lakhnau and Benares rupees as of the same value, and in some markets, where the Benares are not common, they are considered as being so; but in others, where Lakhnau rupees are not common, they pay a trifling discount. All along the eastern part of the district, the Benares rupee is the most common, while in the west the Lakhnau coinage prevails. The Calcutta, or Furrokhabad Kaldars are seldom seen, and even the former is considered as of less value than the coin of Benares. Old Moorshedabad money called here Puravi, and some old coinages from the west, called Rekabis, are pretty common in some markets, and sell at a great discount, as do also a few of the old Patna coinage called Sunat. At Gorukhpoor, accounts are usually kept in Muhammedshahi rupees, although the coin is now very seldom seen. In Pali and Nichlaul, a few Nepalese rupees are current, although there is reason to think, from the statements of exports and imports which I received, that cash is annually sent to that country as a balance of trade.

The coinage of copper, since the English government, has been stopt, and a great deal of the money has been exported, so that in the town of Gorukhpoor it was with much trouble that I could procure 200 paysas, in order to estimate the average weight. In its place has been introduced a coinage equally rude, made in Nepal, but called Butauli, because it comes through that town. It is a trifle lighter than the old Gorukhpoor coinage, and 64 may be considered as the average number given for a Benares rupee; but the exchange

varies daily. In remote parts of the district, more of the original coinage remains. Cowries are on the same footing as in Shahabad. The weights vary in every town, both in the number of Paysas equal to each ser, and in the number of sers contained in each *man*, and in most towns there is a heavy (Paka) and light (Kangcha) ser, which occasions an enormous confusion. All the weights are rude stones, but in general they have occasionally been examined and sealed by the Kazis, and in some places the Zemindars have lately assumed the inspection. The magistrates seem to have given themselves very little trouble about this important point. Many indeed allege, that the orders issued to the Kazis have generally turned out a mere pretext, to give these officers a right to exact certain fees from all the people who use weights. At Gorukhpoor and some other places, however, none but sealed weights are allowed ; and, if less precaution is used elsewhere, it is probably owing to the magistrates being unable to check the neglect by personal inspection. The scales are on the defective plan usual in this presidency.

The farmers in country markets usually sell grain by measure. The measures are made of wood, and are usually sealed, when that precaution is used with the weights. The most common is the sei, which contains from 1 to $1\frac{1}{2}$ ser of some one grain, according to the custom of the market. The measures are very wide in proportion to their capacity, and are always heaped, which leaves great room for fraud. Sixteen seis are called a mani, and 16 manis make 1 don ; but the sei is the only measure in use. The liquid measures are like those of Shahabad. In many places there are professed weighers, called Baya, and Baniya ; but the latter term implies also the most common kind of shopkeeper, and also traders in general. Their establishment is not so regular as in Behar or Shahabad.

I am not certain whether or not there is a standard for the land measure in the collector's office ; but if there is, no attention has been paid to it in practice, and even in the measurements made by order of the collectors, I am assured, that the only standards used were the different Kazis' arms, which leaves great room for fraud. The bigah everywhere used in the public accounts contains 100 cubits square. All persons measuring cloth know how to apply their arm, so as to measure a cubit of 18 inches with wonderful exactness ; but the

Kazis have contrived to produce cubits not only very different from this standard, but from each other. The bigahs used by the landlords differ much from the Company's standard, and from each other; and on many free estates bigahs of an uncommon size have been introduced among the tenants, with a view no doubt of securing a great extent, although I believe, that they are considered by government as entitled only to bigahs of the Company's standard. In some places a measure called Kura is in use, and contains 10 bigahs. A rope is usually employed in land measuring, and the customs respecting the manner in which it is applied, differ as in the districts already surveyed.

Weavers use a yard or Guz, but these vary very much in length, and are all very rudely constructed, so that most people judge of the actual size of the cloth by measuring it with their arm.

Conveyance of goods.—The rivers of this district would admit of water carriage, being much more used, than it is at present. Water carriage is necessarily employed for timber, but by far the greater part of other commodities is sent by land carriage. The reason of this is, that most of the superfluous grain is required for Fyzabad; and, if it were sent down the Rapti, the boats would be obliged to ascend the Ghaghra, a very rapid and tedious navigation. A similar objection, in a stronger degree, prevents the grain of the NE. parts of the districts from being sent to Gorukhpoor by water. The only grain therefore sent by water goes from the banks of the Ghaghra, and of the lower part of the Rapti. Should the whole country however, be brought into cultivation, and much grain be exported, even the smaller rivers would afford easy means of sending it to the towns of Behar and Bengal. In the rainy season they are almost all navigable, and as in Dinajpore and other neighbouring districts, granaries would be everywhere erected, and in these the grain would be collected, until the rain had swollen the rivers. The boats used in this district for the exportation of grain, are chiefly the Dharnas built here. Except in two large timber heads, projecting from the fore-end of the boat, they differ in nothing remarkable from the Patela of Patna.

The Malnas or Kachhilas used chiefly in the timber trade,

and described in the account of the manufactures, are used for forming floats, which descend the rivers to Patna and Calcutta. The logs for each float are formed into two equal parts, one of which is suspended from each end of two spars, that are lashed across the boat, one near its head, and the other near its stern. From the forests near Gorukhpoor the logs of an ordinary size, which cost 1 r. at the river side, pay a freight of $2\frac{1}{2}$ rs. to Calcutta, and of 14 anas to Patna. The boatman contracts for this sum, and defrays all expenses. When timber is sent to Benares, as sometimes happens, these floats cannot be used in ascending the Ganges, and the logs must be put in boats of a large size, suited to convey them without their being in the water. A boat of 1,000 *mans* carries from 20 to 30 logs, which usually pay 2 rs. each for freight.

Of late years the merchants not only of this district, but everywhere that I have observed on the Ganges, and its branches, have suffered very heavy losses from the carelessness and dissipation of the boatmen, who have become totally unmanageable. They have discovered the very great difficulty, if not impossibility, of their employers obtaining legal redress against people who have nothing, who are paid in advance, and who can in general escape from justice by moving from place to place with the first boat that sails. There is great reason to suspect, that the owners of the boat, or at least the Majhi, who acts for them in the command, connive at the tricks of the men, and taking the full hire allow a part of the crew to desert, giving them a trifle, and keeping the remainder to themselves. The owners of the boats are also totally careless about keeping the goods and the composure with which I have seen the boatmen sitting, while the merchant was tearing his hair, and his property going to ruin was truly astonishing. I would propose as a remedy for this evil, that the European custom-masters should have special authority, and be required to attend and decide in a summary manner, all complaints of freighters against boat-owners, and of boatmen against freighters; for no doubt there are abuses on this side also, neglects on the part of the boatmen, where no redress is procurable, occasioning a violence that is often carried too far.

Almost the only good ferry-boats in the district are those on the upper part of the Ghaghra, and they all belong to the dominions of the Nawab Vazir. On the Rapti at Gorukhpoor there is one very good boat, and below the town, and on some parts of the Ghaghra are a few of a worse description; but in every other part there are only wretched canoes. Floats, however, are made by joining two or three of these, when any European is passing; but such precautions are not used with common passengers. The same kind of canoes, more rude than any thing of the kind that I have seen, are the only boats used by fishermen. The ferry at Gorukhpoor is hereditary property, and its profits enable the owner to keep a Sadabrata; but in general the ferrymen are appointed by the Zemindar, and pay him more or less for the appointment.

A religious mendicant at Gorukhpoor has built some very fine wooden bridges on the road east from that town. They are works that do him great credit, and support the weight of loaded elephants, a very trying carriage. In some places the ferrymen have built temporary wooden bridges, that last during the fair season, and are of vast use, where the fords are bad for loaded cattle. They are paid by voluntary donations given by travellers; but it would be of great use to encourage people to erect such bridges in many more places; by giving them a legal right to collect certain dues; always provided, that no petty officer of government of any sort attends to enforce the collection.

There are a good many roads practicable for carts in the dry season, and some of them are highly useful; but I suspect, that others have been constructed merely for the convenience of gentlemen going on shooting parties. The landholders say, that they have made, and kept the whole in repair, each man doing what was necessary on his own ground, when he was ordered; nor do they complain of any hardship. The common good resulting from most of them is so evident to the meanest capacity, that, where jobs are avoided, no man scruples to perform the labour. The landlords of course did nothing but order their tenants to work. If such has been the case in a district so thinly inhabited, and where the proprietors have of course a great extent of road in proportion to their means, there is no doubt but that

the same plan might be very generally pursued. What is wanted, is that the people should only be required to make roads, which are useful to themselves, and that all should be required to work equally, so that the friends or corrupt favourites of low overseers should not be exempted, and all the burthen thrown on the friendless. The matter at present is left entirely to the judge, who from the nature of his office can seldom know whether the road is necessary or not, and still less whether or not it is in repair. Some strong instances of the inconvenience arising from these circumstances may be seen in this district. A judge has ordered a road to be made, and several landlords have completed their parts, while others, who were tardy, had scarcely commenced, when either a new judge came, or a native officer falsely reported the road finished, and the whole work has been lost, the fragment of a road being totally useless. The duty, therefore, should be vested in the collector, who should be held bound to prosecute the people of every Mauza, who kept the roads leading through it in a state worse than that required by law. I have already said, that the roads necessary, are first such as lead from the offices of police to the capital, and to each other, and secondly those which lead from one market town to those in the vicinity. I have also stated, that these roads need not be adapted to enable a European to drive his carriage with the velocity usual in England: what is required, is to allow the native trader to bring his goods to market during the fair season in carts, and during the rainy season, if possible, on oxen; and at all times to travel with safety on foot or horseback to the stations of the officers of government, who may require his presence. The duty of the collector would be to see, that all necessary roads should be kept up, so far as could be done without oppression, and he should be severely responsible for any unnecessary calls made on the people. Along with the roads, ferries and bridges should be placed entirely under his charge. The former, under proper regulation, might be not only rendered tolerably safe, but might produce a revenue, on which Zemindars, Ghat Majhis, and other persons have somehow or other seized, without paying any sort of attention to the public accommodation.

Wheel carriages are a good deal used for the conveyance

of goods, and would become general did the roads admit of them. The cart (Lerhi) of this country resembles entirely in structure that of Mysore, which has been described in my account of that country. It is not quite so rude, the wheels having spokes, and being of course much lighter. They may be occasionally hired, but seldom without some reluctance on the part of the owners. A few ponies are employed for conveying goods. The asses belong entirely to washermen. By far the most common conveyance for goods consists of cattle, that carry back loads. There are a few buffaloes, and many oxen, which are very good cattle. In many parts they cannot be procured for hire without the interposition of the police. The hire is from 2 to 2½ anas a day. Porters are only used to carry the baggage of travellers, and, owing to the small proportion of the low tribes, are often procured with great difficulty.

The Sadabratas in the district, where all strangers, who apply, may receive a day's entertainment, are as follow: four at Gorukhpoor, two at Bhewapar, one at Lalgunj, and one at Magahar. As usual, none commonly apply but religious mendicants; so that these Sadabratas in fact are highly pernicious, as encouraging this most destructive vermin; and being very seldom of any use to such as ought to travel, although no doubt they sometimes are a succour to travellers in distress. There are a very few inns. They are exactly on the usual footing. In some places, but not in all, the Baniyas admit strangers for hire as in Behar.

GORUKHPOOR.

ESTIMATE OF THE POPULATION OF THE NORTHERN PART OF THE DISTRICT OF GORUKHPOOR.

Division or Thanah.	Sects.			Employment.				Number of marriageable Girls remaining single at 15 years of age.
	Muhammedans.	Hindus.	Total Families.	Gentry.	Plebeians.			
					Traders.	Artificers.	Ploughmen.	
Gorukhpoor . . .	1074	4147	6121	1712	1077	1963	1349	60
Mansurgunj . . .	307	23572	23879	6010	133	1384	16333	26
Parraona . . .	2067	18299	20366	5640	373	4283	10100	100
Keseya . . .	347	7859	8206	2450	70	578	5108	5
Belawa . . .	438	5303	5641	835	59	362	4385	3
Selempoor Majhauil . . .	639	12869	13498	6799	380	1207	5112	..
Bhagulpoor . . .	303	18495	18697	7910	367	888	6532	..
Barahalgunj . . .	118	10690	10808	6710	105	404	3589	5
Gajpoor . . .	510	11358	11868	5985	527	1438	3918	..
Bhewopar . . .	96	7252	7350	3850	76	442	3982	5
Onaula . . .	78	3765	3843	2600	57	294	892	10
Gopalpoor . . .	321	9142	9463	7476	199	963	1125	100
Sanichara . . .	596	16586	17182	8665	173	1156	7186	20
Mauhuyadabar . . .	693	9533	10226	3960	263	1669	4334	25
Khamariya . . .	666	19330	20195	10236	224	2499	7596	50
Vazirgunj . . .	285	6983	7268	3930	132	1261	1946	115
Nawabgunj . . .	493	566	1059	143	292	400	224	10
Manikapoore . . .	128	7668	7796	3956	90	600	3180	10
Lalgunj . . .	305	4974	5279	3320	80	319	1560	5
Dumariyagunj . . .	2282	12639	14921	7346	198	1533	6614	100
Basti . . .	1172	6113	7285	3245	266	1245	2228	100
Magahar . . .	2229	9731	13060	6660	307	1707	4396	100
Bakhira . . .	195	1948	2143	818	75	295	965	15
Bangai . . .	1884	17979	19864	10030	316	1278	8130	100
Dhaliyabhandar . . .	1	2	3	2	1
Lotan . . .	93	6637	6639	3266	83	362	2800	25
Pali . . .	1	218	214	6	13	17	176	..
Nichlaul . . .	204	8061	8265	2254	90	206	2006	10
Total . . .	20675	226624	227699	124084	6626	29613	116676	998

C.—Proportion of inundated land in the northern part of the District of Gorukhpoo, that is covered during the whole rainy season, that in ordinary years is occasionally covered, and that is exempt from being flooded, except in extraordinary years.

Constantly under water or mere barren channels 325 square miles; Regularly inundated throughout the rainy season 1072; Liable only to occasional floods but every year covered for some days at least 571; Land which in some years is liable to be flooded for two or three days 501; Entirely exempt from inundation 6025.

D.—Estimate of the proportion of different classes of society that are employed in agriculture in the northern part of the District of Gorukhpoo.

Ashraf who do not farm 3625 families; Ashraf who have farms but do not work 34150; Ashraf who have farms, and work with their own hand, but do not plough 84063; Ashraf who hold the plough 3046; Traders (Bakalies) who have farms 1264; Traders (Bakalies) who have not farms 4762; Artificers (Pauniyas) who live entirely by their own profession 7843; Artificers (Pauniyas) who have farms, but do not work them by their own hand, a few; Artificers (Pauniyas) who occasionally cultivate land, either for themselves or for hire 21770; Grihasthas who plough their own farms 64109; Grihasthas who take service as ploughmen 52467; Total families 277099. Grihasthas who come from other districts to plough, individuals 54015.

E.—An estimate of the manner in which the people of the northern part of the District of Gorukhpoo are fed.

Families that eat meat daily 5; Families that eat meat from 2 to 10 times a month 12700; Families that sacrifice on great occasions only 156812; Families that cannot afford meat on any occasion or that reject its use 107582; Families that have as much fish as they please, average perhaps from 120 to 150 times a year 22210; Families that have fish daily in the cheap season alone, and in the dear season procure it only some times, perhaps in all from 30 to 90 days in the year 108777; Families that have only what fish they can catch themselves, or at least purchase on high occasions only in all from 30 to 60 days 38376; Families that reject fish 107736; Families that can use Ghiu whenever they please 53352; Families that use milk daily 42677; Families that use milk in the cheap season often, and in the dear season on high occasions, in all from 90 to 150 days 161953; Families that use milk on holidays alone in the dear season, and sometimes on other occasions when its cheap, in all from 30 to 45 days 71469; Families that seldom procure milk, few; Families that use sugar or sweet-meats when they please, usually from 60 to 120 days 8364; Families that use sugar or sweet-meats one or two times in the week, and in hot weather drink Sherawat 75167; Families that procure them on holidays alone 193568; Families that use daily pulse for curry 199830; Families that use pulse for curry during a part of the year only, especially in harvest 77269; Families that use pulse only on particular occasions few; Families that use cultivated vegetables daily 18030; Families that use cultivated vegetables, when they cannot procure pulse 128079; Families that use cultivated vegetables only on particular occasions 130990; Families that can afford to purchase foreign spices 145244; Families that procure oil in abundance 22105; Those that have a moderate allowance of oil 87664; Those that procure oil scantily 151890; Families that procure oil only occasionally or in very small quantities 15440; Families that have salt in abundance 21905; Families that procure a stinted allowance of salt 122623; Families that procure a scanty allowance of salt 125184; Families that procure salt in very small quantities 7387; Families which use rice two times daily, with wheaten cakes occasionally as a variety 67424; Families which use rice in harvest two times, in other seasons wheat or other coarse grains 192917; Families which once a day use boiled rice, and once wheaten cakes 3118

Families which use in general wheat, or other coarse grains, and procure rice on some occasions only 13640; Families which use two or three curries daily or frequently 18625; Families which use two or three curries five or six times a month 96647; Families which use only one curry a day, except on great occasions 161827.

F.—An estimate of the extent to which the people of the northern part of the District of Gorukhpoor indulge in various intoxicating substances.

Men who are addicted to palm wine 15964; Men who are addicted to distilled liquors 75943; Men who use opium 1163; Men who smoke Gangja 3030; Men who use Siddhi or bhang 14114; Men who use Charas, few; Men who smoke prepared tobacco in abundance 140309; Men who cannot smoke abundance of any kind of tobacco or who reject its use 136790; Women who smoke prepared tobacco, 95; Men who chew tobacco 211891; Women who chew tobacco 182493; Men who use snuff 8812; Men and women who have betle in abundance 73609; Men and women who are stinted in betle 102557; Men and women who seldom procure betle 100933.

G.—An estimate of the manner in which the people of the northern part of the District of Gorukhpoor are supplied with fuel and light.

Fire-wood 138343 families; Cowdung sometimes mixed with husks 138756; Mustard seed oil 170334; Linseed oil 96468; Oil of Sesamun 169; Castor oil or that of the Ricinus 843; Oil of Barra or seed of Kusam 1638; Karangja seed oil 950; Koranda oil expressed from the seed of the Bassia 6697; Families which burn a lamp all night 1567; Families which burn a lamp to midnight 33243; Families which burn a lamp three hours 97081; Families which burn a lamp when they take supper 136578; Families which burn torches or straw at supper 8630.

H.—An estimate explaining the extent of luxury in attendance and conveyance in the northern part of the District of Gorukhpoor.

Number of tame elephants 37; Camels 30; Saresa or other large horses 522; Ponies of the kind called Tatoos 6293; Rath or four-wheeled carriages drawn by oxen 4; Two wheeled Carriages drawn by oxen (Bahalagari) 21; Two wheeled carriage drawn by horses 1; Palanquins called Khar Khariya 81; Palanquins called Tarhiya Palki 192; Palanquins called Meyana and Mahapa 1076; Male free domestic servants 4360; Female free domestic servants 740; Poor women who bring water to wealthy families 5660; Men slaves employed entirely as domestics 212; Men slaves partly employed in agriculture few; Men slaves employed entirely in agriculture 200.

I.—State of education in the northern part of the District of Gorukhpoor.

Men fit to act as writers born in the division 5244; Employed in the district 1817; Employed abroad 330; Not employed 3098; Strangers employed here as writers 233; Strangers waiting for employment few; Men belonging to the district employed in the regular army 298; Employed in the police or revenue as guards by merchants 2788; Employed abroad in the police or revenue 833; Not employed 14203; Strangers employed in the police and revenue or as guards by merchants 257; Strangers waiting for employment few.

K.—List of the Hindu Academicians in the northern part of the District of Gorukhpoor.

Gorukhpoor—Grammar, Poetry heroic, Law, and Astrology 15. Munsurgunj—Grammar and Law 23. Parraona—Do. do. Astrology 33. Kesiya—Do. do. 5. Belawa—Do. Legend 9. Selemppoor Majhauli—Do. do. do. Astrology, Magic of the Tantras 36. Rhagulpoor—Poetry heroic, Grammar, Law, Legend, Astrology 26. Barahalgunj—Do. Law, Legend, Astrology 11. Gajppoor—Grammar, Poetry, Law, Metaphysics, Theology, Magic of the Tantras, Legend, Astrology, Medicine 153. Bhewopar—Grammar, Poetry heroic 5. Onaula—Do. Magic of the Tantras, Poetry heroic, Astrology 15. Gopalppoor—Grammar, Law, Legend, Astrology 85. Sanichara—Do. do. Legend, Astrology 9. Mahuyadabar—Grammar, Metaphysics, Theology, Law 20. Khamariya—Grammar, Astrology, Law, Legend 28. Lalgunj—Grammar 4. Dumuriyagunj—Grammar, Law, Legend, 28. Basti—Do. do. do. Metaphysics, Astrology 42. Magahar—Grammar, Law 24. Bakhira—Do. 2. Bangai—Poetry heroic, Law, Grammar, Astrology 44. Nichlaur—Grammar, Law, Legend 5. Total 622.

L.—Manner in which the occupied Lands in the northern part of the District of Gorukhpoor are employed.

Number of houses 42100; Trees 1032780; Bamboos 6080; Kitchen gardens 3815; Vegetables in the fields 2240; Transplanted summer rice by itself 120200; Broadcast summer rice by itself 492330; Do. do. followed by Masur 56630; Do. do. followed by Masur mixed with Linseed 29590; Do. do. followed by Pease 17585; Do. do. followed by Urid 7280; Do. do. followed by Urid mixed with Til 3550; Do. do. followed by Urid mixed with Anardana 1920; Do. do. followed by Urid mixed with Anardana and Til 450; Do. do. followed by But 103080; Do. do. followed by But mixed with Linseed 105670; Do. do. followed by But mixed with Sarso 1150; Do. do. followed by But mixed with Kesari 1460; Do. do. followed by China 3900; Do. do. followed by Barley 46910; Do. do. followed by Barley mixed with Pease 1000; Do. do. followed by Barley mixed with Sarso 37840; Do. do. followed by Barley mixed with Linseed 3850; Do. do. followed by Wheat 16560; Do. do. followed by Wheat mixed with Sarso 3440; Do. do. followed by Wheat mixed with Linseed 3190; Do. do. followed by Wheat mixed with Barley 27670; Do. do. followed by Wheat mixed with Barley and Sarso 1395; Do. do. followed by Sarso 1745; Do. do. followed by Linseed 25075; Do. do. mixed with Arahar 3490; Do. do. mixed with Arahar and Patuya 525; Do. do. mixed with Arahar and Jethuya Cotton 25; Do. winter rice by itself 190505; Do. do. followed by Khesari sown among the stubble 1125; Transplanted do. by itself 208510; Do. do. followed by Khesari sown among the stubble 60; Do. do. followed by Pease sown among the stubble 60; Spring do. 138; Tangun by itself 3010; Do. followed by Masur 1300; Do. followed by Masur mixed with Linseed 2100; Do. followed by Urid 2230; Do. followed by But 2520; Do. followed by Barley 5520; Do. followed by Barley mixed with Sarso 1500; Do. followed by Wheat 1400; Do. followed by Wheat mixed with Sarso 1350; Do. followed by Wheat mixed with Barley 670; Do. followed by Wheat mixed with Barley and Sarso 400; Do. followed by Lahi 230; Do. followed by Sarso 60; Do. followed by Linseed 1000; Do. mixed with Arahar 3350; Do. mixed with Arahar and Patuya 1250; Do. mixed with Maruya followed by Barley mixed with Sarso 30; Do. mixed with Maruya and Jethuya Cotton 80; Broadcast Maruya by itself 22520; Do. do. followed by Masur 2600; Do. do. followed by Masur mixed with Linseed 3700; Do. do. followed by Urid 2140; Do. do. followed by But 1970; Do. do. followed by But mixed with Linseed 1340; Do. do. followed by Barley 10020; Do. do. followed by Barley mixed with Sarso 660; Do. do. followed by Wheat 7130; Do. do. followed by Lahi 430; Do. do. followed by Linseed 200; Do. do. mixed with Tangun 100; Do. do. mixed with Arahar 55820; Do. do. mixed with Arahar and Patuya 43075; Do. do. mixed with Tangun and Arahar 1850; Do. do. mixed with Arahar and Jethuya cotton 3350; Do. do. mixed with Arahar, Jethuya cotton and Patuya 8300; Kodo by itself 49100; Do. followed by Masur 200; Do. followed by Masur mixed with Linseed 300; Do. followed by But 960; Do. followed by But mixed with Linseed 870; Do. followed

by Barley 480; Do. followed by Wheat 480; Do. mixed with Arahar 124380; Do. mixed Arahar and Patuya 107960; Do. mixed with Arahar and Jethuya Cotton 1085; Do. mixed with Arahar and Jethuya cotton and Patuya 40; Do. mixed with Jethuya cotton 25; Sawang by itself 27878; Do. followed by Masur 30; Do. followed by Masur mixed with Linseed 20; Do. followed by Pease 200; Do. followed by Urid 19460; Do. followed by Urid mixed with Anardana 3650; Do. followed by Urid mixed with Linseed 440; Do. followed by But 4300; Do. followed by But mixed with Linseed 1800; Do. followed by Barley 6760; Do. followed by Barley mixed with Sarso 2350; Do. followed by Wheat 2230; Do. followed by Wheat mixed with Sarso 1220; Do. followed by Wheat mixed with Barley 2380; Do. followed by Wheat mixed with Barley and Sarso 280; Do. followed by Linseed 10; Do. mixed with Arahar 8600; Do. mixed with Arahar and Patuya 1600; Do. mixed with Arahar and Jethuya cotton 25; Maize by itself 21772; Do. followed by Masur 1280; Do. followed by But; Do. followed by Barley 26690; Do. followed by Barley mixed with Sarso 5517; Do. followed by Wheat 105; Do. followed by Wheat mixed with Sarso 230; Do. followed by Wheat mixed with Barley 3405; Do. followed by Wheat mixed with Barley and Sarso 220; Do. followed by Carrots 10; Do. mixed with Tangun 850; Do. mixed Arahar 20920; Do. mixed with Arahar and Patuya 21000; Do. mixed with Arahar and Jethuya cotton 2725; Do. mixed with Arahar, Jethuya cotton and Patuya 420; Janera mixed with Kodo 10; Do. mixed with Arahar 90; China by itself 2600; Wheat by itself 281120; Do. mixed with Sarso 474280; Do. mixed with Linseed 22150; Do. mixed with Barley 115050; Do. mixed with Barley and Sarso 40810; Do. by itself 135130; Do. mixed with Pease 36450; Do. mixed with But or Chana 4100; Do. mixed with Sarso 331640; Do. mixed with Linseed 33800; Masur by itself 62420; Do. mixed Barley 6200; Do. mixed with Linseed 72890; Pease (Suguya) sown in the mud without culture 6350; Do. do. by themselves 18900; Do. (Kavali) by themselves 830; Do. Suguya mixed with Sarso 32200; Urid by itself 212943; Do. mixed with Mothi 1595; Do. mixed Bora 2900; Do. mixed with Bhetmas 1040; Do. mixed Anardana 33930; Do. mixed with Anardana and Linseed 2000; Do. mixed with Linseed 22600; Do. mixed with Til 2800; Do. mixed with Til and Anardana 700; Do. mixed with Jethuya cotton 100; Kulthi by itself 1140; Mothi by itself 40095; Do. mixed with Bora 250; Mung by itself 4555; But by itself 153970; Do. mixed with Khcsari 240; Do. mixed with Sarso 7990; Do. mixed with Linseed 210170; Bhetmas by itself 502; Lahi or Tori by itself 4465; Sarso by itself 4180; Rayi sown in the mud without culture 300; Linseed by itself 690; Til by itself 4815; Tobacco by itself 2289; Do. mixed with Murai or Radish 20; Betle leaf 222; Sugar cane (Reongra) 1520; Do. (Mango) 1400; Do. (Sarotiya) 3340; Do. (Baraukha) 400; Cotton Jethuya mixed with Urid 970; Do. Kukti by itself 1410; Do. Kukti followed by Masur 25; Do. do. followed by Barley 260; Do. do. followed by Linseed 260; Indigo by itself, 1st year 160, 2nd do. 150; Do. do. 1st year seed 60, 2nd do. plant 60; Do. mixed with Urid 300; Do. mixed with Chana 150; Safflower by itself 10; Carrots by themselves 546; Shuhkirkund 393; Suthni by itself 408; Onions 210; Garlic 142; Turneric 2018; Ginger 105; Ajoyan sown in the mud without culture 160; Dhaniya by itself 37; Saongph by itself 50; Methi by itself 3; Kasni mixed with Murai or Radishes 11; Ricinus by itself 200; Seedling land followed by Tori or Lahi 384; Do. by itself 32872—Total 5713920.

M.—General Abstract of the value and produce of lands occupied by farmers who cultivate with the plough in the northern part of the District of Gorukhpoor.

Fruit trees, value of Mahuya trees in Rupees 163755; Vegetables, &c. in gardens and fields value in Rupees 58192. GRAIN—Rice—Quantity in Mans 7727072; Value in Rupees 3021055; Quantity remaining for consumption after deducting seed in mans 7048634; Tangun, Maruya, Kodo, Sawang, Maize, Jenara China, Bhetmas and Anardana—Quantity in Mans 1971443; Value in Rupees 786120; Quantity remaining for consumption after deducting seed in mans 1929876. Wheat and Barley—Quantity in Mans 7589847; Value in Rupees 4267024; Quantity remaining for consumption after deducting seed in mans 6651782. Pulse—Quantity in Mans 4758984; Value in Rupees 2531266; Quantity remaining for consumption after deducting seed in mans 4400456. Sarso, Lahi, Rayi, Linseed, Til, Ricinus, and Safflower seed—Quantity in Mans 515698; Value in Rupees 415156; Quantity

remaining for consumption after deducting seed in mans 480554. *Sugarcane*—Quantity in Mans 63535; Value in Rupees 72788. PLANTS FOR MAKING THREAD AND ROPE—*Patuya*—Quantity in Mans 25517; Value in Rupees 36663. *Cotton*—Quantity of Mans 11314; Value in Rupees 23000. PLANTS FOR SMOKING AND CHEWING. *Betle leaf*—Value in Rupees 33300. *Tobacco*—Quantity in Mans 14691; Value in Rupees 21003. PLANTS USED FOR DYING.—*Indigo*, *Plants*—Value in Rupees 4716. *Seed*—Quantity in Mans 36; Value in Rupees 98; Quantity remaining for consumption after deducting seed in Mans 33. *Safflower flower*—Quantity in Mans—; Value in Rupees 6. MEDICINE—*Kami*—Quantity in Mans 16; Value in Rupees 46; Quantity remaining for consumption after deducting seed in mans 15.—Total number of each Thanah 11434195.

N.—Estimate of the Live Stock in the northern part of the District of Gorukhpoor.

Number of Cows belonging to the high castes 493488; Value 2008121 rupees. Do. belonging to tradesmen 200922; Value 797752. Do. belonging to farmers 272184; Value 1206337. Bulls reserved for breeding 11997. Consecrated bulls 2000. Bulls wrought in the plough, belonging almost entirely to the high castes 37290; Value 202910. Oxen used in wheel carriages employed only for conveying passengers 14; Value 240. Do. used in carts employed for carrying goods 1699; Value 24860. Do. used for carrying back loads belonging to traders 9575; Value 131867. Do. used both in the plough and for carrying loads or to draw carts 23188; Value 161633. Do. used in machinery 2750; Value 16643. Do. used in the plough alone belonging to the high castes 386941; Value 2759800. Do. used in the plough alone belonging to tradesmen 59114; Value 438653. Do. used in the plough alone belonging to mere farmers 245499; Value 1819811. Buffaloes used for carrying back loads 470; Value 3915. Milch Buffaloes 19040; Value 230960. Goats grown females 15870; Value 5871. Sheep called Bhera breeding females 28425; Value 14673. Swine breeding females 46450; Value 34242. Asses 4820; Value 9721. Horses used for carrying loads 380; Value 1520. Total Number 1862116; Total Value 9869529 rupees.

O.—Estimate of the quantity of milk procured by the owners of ^Acattle in the northern part of the District of Gorukhpoor.

Total Number of Cows 966594; Do. giving milk 483295; Total milk in mans 821015; Total value of milk in rupees 712889; Total number of Buffaloes 19040; Number giving milk 9520; Total milk in mans 68650; Total value of milk in rupees 69584; Total milk in mans 889665; Total value of milk in rupees 782473.

P.—Estimate of the number and kinds of Artists in the northern part of the District of Gorukhpoor.

Miraasins Kauwal 20; Dancing girls 95; Chamar Natuyas 25; Bhaktiya boy 5; Katthaks 49; Hela Bajaniyas 195; Nagaris 3; Daphalis 192; Pangwariyas 36; Hijras 45; Kirtaniyas and Bhajaniyas 98; Nat Bazigurs 12; Bhangra 6; Chambas 2; Washermen 1980; Rufugurs or Shal-washermen 3; Sabangurs 7; Baris or torch and platter makers 506; Tailors 554; Khimabdoz or tent makers 2; Barbers 2264; Sinduriyas or red lead makers 9; Lakharas 50; Churiharas 363; Tiklisazs 1; Malis 256; Damras and Bangaphors, bamboo basket makers 395; Tarkiharas 26; Bindu or mat makers 181; Paper makers 4; Luk makers 4; Atushhaz 6; Chamars or shoe makers 1617; Saddle makers 62; Sabarwala Mochis 3; Dabgars 5; Naychahbunds 3; Tamaku furosh 64; Distillers 753; Shops for selling palm wine 40; Telis 2191; Ahirs 2703; Halwais 261; Bharbhujas 1533; Daldaras 50; Nanwais 12; Bukurkasabs 29; Bara kusabs 30; Comb makers 3; Kharadis 20; Kamangurs 8; Carpenters 1315; Sawyers 110; Blacksmiths and Carpenters 114; Blacksmiths 1281; Nalbunds 4; Sikulgurs 48; Turgurs 11; Kundgurs or inlayers 3; Kaseras 68; Thateras 70; Tamberas 7; Bharatwals 5; Rangdhaluyas 24; Kalaigars 2; Sonars 795; Sondhoyas 4; Watchmakers 2; Kukkak 1; Kunghars or potters 1273; Kasgars 13; Thawais or Bricklayers 58; Dhuniyas or cotton beaters 1536; Rungrez or Dyers 79; Tatoya weavers 6; Jola weavers 3560;

Dhuniya weavers 81; Chamar weavers 1548; Kundigars 3; Chhipigars 32; Newarbafts 1; Blanket weavers 451; Patuyas 195; Kangjars or rope makers 12; Sugar boilers 17; Sorahpuzs or salt petre makers 231.

Q.—Estimate of the Exports and Imports of the northern part of the District of Gorukhpoor.

Rice in the husk, Exports Rupees 2957; Imports Rupees 2008. Do. cleaned without boiling, Export 315033; Import 172024. Do. cleaned by boiling, Export 45239; Import 6173. Wheat, Export 329446; Import 85159. Barley, Export 65876; Import 3256. Gujai, or Wheat and Barley mixed, Export 15358; Import 7500. Barley and Pease, Export 10628; Import 6262. Maize or Makai Export 14538; Import 2413. Maruya, Export 1600; Chana or but, Export 141171; Import 48722. Urid, Export 66161; Import 17910. Arahar, Export 36161; Import 10332; Matar, Export 7513; Import 6097. Kabli matar or pease, Import 100. Masur or letil, Export 3667; Import 4781. Mung, Export 516. Mothi or Bhiringgi, Export 8943. Sarsong and Lahi or rape and mustard seed, Export 79122; Import 35533. Tisi or linseed, Export 25940; Import 12200. Til or seed of Sesamum, Export 175. Oil, Export 519. Sugar, Export 25550; Import 11003. Shukkun, Export 12475; Import 12195. Extract of Sugarcane, Export 11433; Import 17067, Treacle and Molasses, Import 1325. Tobacco leaf, Export 60; Import 8771. Prepared Tobacco, Import 1100. Turmeric, Export 1383; Import 2143. Dry Ginger, Export 2425; Import 7000. Betlenut, Import 5000. Betle leaf Export 150; Import 1500. Coconuts and Coconut shells, Import 625. Pasari goods, Import 17505. Paper, Import 23143. Honey, Export 50; Import 25. Wax, Export 5300; Import 6963. Catehd or Kath Export 16520; Imports 550. Sinduri Dye, Export 900. Indigo, Export 10920. Red Starch or Abir, Import 80. Lalmarich or Capsicum, Import 590. Resin called Karel or Dhuna, Export 204; Import 400. Lack, Export 100; Import 200. Drugs from the territories of Gorkha, Export 2219; Import 10383. Wild fruit and drugs, Export 5. Long pepper roots, Export 882; Import 60. Do. do. Export 465; Import 216. Cotton wool, Import 212450. Cotton thread, Import 200. Cotton cloth, Export 27100; Import 87725. Chintz and coloured cloth, Exports 10800; Imports 28350. Cloth of Tasar and cotton thread mixed, Export 700; Import 20425. Cloth of silk and thread mixed, Export 1300; Import 17050. Silk cloth, Import 2000. Shal, Tus, and Loi, Import 2300. Broad cloth and Purpet, Import 700. Blankets Import 440. Woollen carpets, Import 1000. Cotton carpets, Import 500. Bhangra sack cloth, Import 1000. Patuya sack cloth, Export 25; Import 41. Manihari goods, Import 1770. Essences, Import 500. Maubuya flowers, Export 21330; Import 4615. Sakhuya timber, Export 605500. Small timber of sorts, Export, 3050; Import 2250. Sisau timber, Export 200. Fire wood, Export 8375; Import 4000. Charcoal, Export 300; Import 275. Boats, Export 2500. Muj, Export 67. Elephants, Export 8250; Import 8250. Cows and oxen, Export 140750. Buffaloes, Export 2060. Ghu, Export 33390; Import 4480. Goats, Export 1350. Fish, Export 267. Salt, Export 4348; Import 185661. Nitre, Export 4000. Copper and copper vessels, Import 18650. Copper coin; Import 45000. Vessels of brass and bell metal, Export 5935; Import 30960. Iron, Export 250; Import 53463. Iron vessels, Import 100. Tin, Import 3902. Lead, Import 2120. Zinc, Import 2609. Ornaments made of the base metals 970. *Total Exports Rupees 2143446; Total Imports Rupees 1292440.*

R.—MARKET TOWNS IN GORUKHPOOR.

Division I. Gorakhpoor.

II. *Munsurgunj.*—MARKET PLACES.—Munsurgunj. Haptangunj. Pipraich. Bargadalya. Bhathat. Pangcharukhi. Nibuiya. Khanpoor. Badowar. Pratawal. Ranggughat.

III. *Parraona.*—Parraona. Chhauni. Sivapoor. Sangkopar. Damurbhar. Bahadurgunj. Mahai. Amnoya. Ramkola. Deworiya. Khutahi. Alammethiya. Khejuri. Ekdanga. Lakhuya. Lemuya. Bankungriya. Bangai. Simra.

Lakshmipoor. Bangsang. Gaglaw. Gauri. Briyot. Sisaya. Parsona. Bahadurpoor. Sumahi. Tainkuhi or Bharpati. Doghara. Turakpatl. Bardaha. Balambha. Bangjariya.

IV. *Kesiya*.—Kesiya. Nadoya. Mauhuya.

V. *Belawa*.—Belawa. Sirasi. Ramnagar. Hetampoor. Hata. Dhamaul.

VI. *Majholi*.—Selemoor. Majholi. Sohanpoor. Bhinggari. Hatoya. Dhusari or Dhusoya. Baikagang. Kaparwar. Kangyopar. Bharauli or Bharali. Sareya. Bakhari. Bhataliya. Karaudi. Belawor. Pipra.

VII. *Bhagulpoor*.—Bhagulpoor, Pingri. Lar. Dighara. Palika. Payana. Gangrer. Rajpoor.

VIII. *Barahalgunj*.—Barahalgunj.

IX. *Gajpoor*.—Gajpoor. Kauriram. Rudrapoor. Madanpoor. Indupoor. Sauna. Murera.

X. *Bhewopar*.—Bhewopar. Saraiya. Bhati. Benipar.

XI. *Onaula*.—Onaula.

XII. *Gopalpoor*.—Gopalpoor. Lalgunj. Sahebgunj. Bargong. Hata. Janipoor. Sikrigunj. Dhuriyapoor. Sahapoor. Karekangdhu. Barahapoor.

XIII. *Sanichara*.—Sanichara. Tengra. Mathalispoor. Hariharpoor. Mahasong. Gaighat. Mollapoor. Lalgunj.

XIV. *Mahuyadabar*.—Mahuyadabar. Pipara. Nagar. Ganespoor. Captaingunj. Avadhutnagar. Uji.

XV. *Khamuriya*.—Khamuriya. Amorha. Amanigunj. Amari. Sekundrapoor. Hyderabad. Maharajgunj.

XVI. *Vazirgunj*.—Vazirgunj. Shahgunj. Namti.

XVII. *Nawabgunj*.—Nawabgunj.

XVIII. *Manikapoor*.—Manikapoor. Bidyanagar. Maharajgunj. Bhetuwara.

XIX. *Lalgunj*.—Lalgunj. Dhadhuya. Payer.

XX. *Dumuriyagunj*.—Dumuriyagunj. Nezamabad. Bhanpoor.

XXI. *Basti*.—Munsumnagar or Basti. Pakoliya.

XXII. *Magahar*.—Magahar. Bhagra. Baruipar. Mihidawal. Rudhauil. Hanumangunj.

XXIII. *Bakhira*.—Bakhira.

XXIV. *Bangri*.—Bangsi. Khejuri. Belawa.

XXV. *Dhuliyabhandar*.—No market place.

XXIV. *Lotan*.—Kharati. Lotan. Manggalpoor.

XXVII. *Pali*.—Pali.

XXVII. *Nichlaul*.—Nichlaul. Hanumangunj. Maharajgunj. Mithara. Ratanagar. Kutibhar. Balaikhor.

ASIATIC SOCIETY

Sunder P. 17711

15.6.02

ASIATIC SOCIETY

